THE CHURCHMAN.

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COMMUNICATIONS.

For the Churchman.

THE CHURCH AND THE PUBLIC SCHOOLS.

NO. II.

I concluded my first number with an anecdote illustrative of the spiritual ignorance which may be found among the children in our common schools. And he who will go among the poor of New York will find thousands of such instances of gross and barbarous ignorance of the first principles of Christianity; but among the poorest, hardly will he find a child that cannot read. Reading and writing, the common school teaches, but not Christianity. And in view of this system,—in view of the perfection of chill unbelief which it must attain when its influence has spread, and those who have yet some traditional feelings of respect for Christianity are replaced as teachers in its schools by those who have been educated *in* its system and *into* its system,—I do believe in my heart that it is now, or shortly will be, the duty of every Churchman to protest against it. The notion upon which it is founded he knows to be false, and the system for which it prepares the ground is wholly opposed to the Catholic doctrine of education. But this ground is for the Churchman, not for the sectary. He cannot comprehend it; yet on his own ground the system is unnecessary. "Morality must be taught," says he, "and the common schools can teach it; morality is necessary for the citizen." Surely it is necessary, but what sort of morality? Morality can be taught in three ways: by teaching religion, by teaching ethics, by the legal teaching of the criminal law. Religion cannot be enforced in the schools, either in its precepts or in its sanctions, and thus one way of teaching morality is cut off. It then can be taught as a science, as ethics. The very foundations of ethics, as a science, are disputed. The system of Locke and Paley is fundamentally opposed to the system of Butler, and the Utilitarians are opposite to both. What right can the state have then to adopt for her own either of these systems; to impose upon us the detestable opinions of Paley or Bentham, or to adopt any principle which may be disputed? Surely they can have no more right to teach Benthamism or Hobbism, than popery or predestinarianism? The third then remains: she can teach morality as far as she can enforce it, but no more. But can she insist on no more being taught? Surely not; and yet, if a system of instruction could be devised for teaching this, it would be virtually to insist on the teaching of no more than this; it would be virtually to impress the pupils with the opinion that morality is requisite solely as a duty to the state, and to hide away the responsibility to GOD. The plain conclusion is, the state may demand an obedience to the law, and so far this may be called morality. And it is so, just in the proportion that the law is conformable to GOD's law, but it is negative and prohibitive, and rests solely upon the good of society, and therefore it cannot be taught otherwise than by the law itself; it can never be put into a system. "The state can demand of her citizens that they should put their children in a capacity of becoming acquainted with the law." Surely she can—and what is this? Bare reading and writing, and nothing more. And the school system teaches this. But how gross is the injustice that this should be called education! How unjust is it, that the practical enforcement of that which the state could as well enforce by making these attainments a legal qualification for citizenship, should be made the actual exclusion of morality as it relates to GOD, and to that inward law which man should obey! That the state should teach only that morality she has a right to teach—this is a practical intolerance of all else.

These opinions, more fully expressed, may be thus stated: 1st. The state has no right to teach any opinion but what she can enforce by law, i. e., no opinions upon morality, religion, or ethics, which are not plainly discernible on the face of the statute book, and all which are. For instance, she may teach the doctrine of judicial oaths, and yet I believe can hardly punish blasphemy, save so far as it is a nuisance. 2d. She cannot of right require any education in her citizens, save such as will enable them to come to a knowledge of their duties as citizens; i. e., bare reading and writing. 3d. The state has a right to demand of her citizens thus much and no more, but not a right to demand that they shall have no more. And upon these grounds, which I believe are constitutional and unimpeachable, the Romanist may say to the majority, "You consider reading and writing, and the mere knowledge which fits a man for his duties as a citizen, enough: for you believe that he must be converted when he is grown up, and cannot be educated a Christian. I believe more is necessary. How grossly then do you transgress against all justice and equity, when you insist upon my supporting a system which actually prohibits that additional instruction which I deem absolutely requisite! How enormous a breach is it of the freedom of opinion, that you should thus take my children from me and rear them up in a way which I count injurious and unsuitable! Take what is your right, the power of demanding from me that I should give them the means of coming to a knowledge of the laws under which they are to live, but do not deprive me of the right of instructing them in that which I count tenfold more precious—the privilege of teaching them what I conceive their duty towards GOD. If you do so, your boasted freedom of opinion is freedom to think loosely; a freedom to think viciously and falsely; but not a freedom of conscientious performance of duty. And since the state does not exact this quantum of education without affording the means, give me the means, my just and fair share of them, and I will give the state any security she may exact for the due fulfilment of that equivalent duty she puts upon me. If the state does not yield me this demand, she puts upon me a double tax, a double injustice; she forces me, if rich, to pay a double tax; once to her, for the school my conscience will not permit me to send my children to; and once for the school which I do send them to. If I am poor, she forces me to pay for the school I in conscience detest, and using my poverty as a means of forcing my conscience, she makes me content, per force, with her system of education, because she knows I cannot, as a parent, leave my children wholly uneducated."

I see not how any fair and honest man can impeach the validity of this claim, or without setting out upon the principle of intolerance, deny that the Romanists have justice and right upon their side. The consequences of this intolerance, this denial of manifest justice, are now to be considered. And let the mere Protestant consider, that the people with whom he has to do are no popular sect, depending upon the inflation of popular applause for existence; but a Church of indomitable will, and never-tiring energy, who, when she fastens her desires upon any object, will pursue it for hundreds of years, and succeed at the last. This is a matter of history. Clerical orators in the park may shout about Popery, and crowds may huzza, but when the bones of the orator are earth again, when there is not a pinch of dust remaining of that living clay, then will Popery still be pursuing its object, and *then* attain it. This is the legacy that was left her by [illegible] man; this is the spirit of one man, who, though now dead seven hundred years, still lives in the system—a man whose name we hardly remember while we talk of those small ephemera, the Bonapartes and Wellingtons—the great Hildebrand, or Gregory the Seventh.

I said, in the beginning of this paper, that the Romanists had forced the advocates of the school system to the maintenance of a false and untenable position. These words hardly need explanation, for I have already sufficiently explained, that I think the school system the embodiment of a false doctrine; and the denial of the Romanist claims, a manifest injustice. But yet something more may be said in elucidation of this point. In our days, there is hardly such a thing as discussion. The age is not a logical one. There is no arbiter of discussion, no one that can hold the balance; for the public, to which disputants appeal, is itself a party interested in every dispute; and thanks to the liberality of the age! there is, upon many points, no such thing as a traditionary tone of right feeling with which we may compare newly-broached opinions. There are now no such things as receptacles of truth; fortresses to which speculative truth may withdraw when the world becomes almost wholly apostate, as the monasteries were in the dreary days of Arian desolation, when Athanasius stood against the world—or as the English Universities, when Hobbism and Lockeism and Paleyism seized upon politics and religion and morality; and, therefore, speculative truth, as such, has no existence among us; it must be practical, or it has no being; neither can there be, in the strict sense, any such thing as argument or discussion. The only way in which truth can in these times encounter error, is in the embodiment of both as Churches, parties, sects or denominations, but not theoretically apart from belief and practice. We do not preach against heretics, except in a mere defensive way when they assail us. We let them pass, and show our orthodoxy practically. Our arguments, are bodies of men living up to a doctrine, and exemplifying it by their conduct; not defences or apologies written by learned men in its favor.

In conformity with these views, the school system is, as I have said, the embodied opinion of the majority upon education; an argument, after the concrete logic of the age, in favor of that opinion. Such is the nature of that logic, that every one who upholds it, argues in its favor unqualifiedly; for individual or speculative opinion may be qualified and guarded, but opinions so maintained cannot be qualified. There is, when one maintains a system, no reserve, no non-committal.

Now, sir, Churchmen know the opinion that lies at the basis of the school system to be false. And thus must it ultimately come, that Romanism, as holding more truth, yea, the very truth in dispute, must and will overthrow the school system. So far, I do not think that the Churchman with Church principles need complain. But nevertheless we should not like to see them victorious. *Haud tali auxilio, haud defensoribus istis.* Besides that, victory would be to them the means of further progress, for Romanism makes way on only one condition, her junction with politics. Romanism, as a sect, has little chance. Let her become a political party, and she triumphs. Ireland establishes the truth of the latter part of this assertion, as the former is proved by the small progress she has made here till the time of this unfortunate question, which has for the first time presented her before the eyes of the American people in her true light, as a politico-religious organization. And how shall we get rid of this question? Anything that leaves her aggrieved and unsatisfied, will leave her an opportunity of continuing a party,—so she will be ultimately victorious; and at whatever time she is victorious, it will be a victory at all points, beside the single one that had served for an entering wedge. Thus, while we Churchmen are virtually on the side of the Romanists, as regards the point at issue, the victory, if they obtain it by their present means of pursuing it, will be a victory to our prejudice; and the longer it is protracted, the more injurious will it be to us. And it is likely to be a long time, for the majority will not give up its sentiments on this point till it becomes a minority; or in other words, till Romanists become a majority. That political Romanism has a tendency so to become when it can put a grievance in its front, is a fact which all history proves. That her opponents upon this question have some sense of this, I believe; for surely ultra-Protestants, who hate Popery so much, would not have submitted patiently to such an inquisitorial *censura librorum* as the school committee submitted to last year, when Bishop Hughes' delegates, by their permission, entered into the schools, and searched reading books, and spelling books, for things offensive to Romanist principles, and erased lines and blackened pages. Surely Protestants having the majority in their favor would not have borne with this, but that Romanists had the advantage, and they themselves were in a false position. Let us then do them the full and ample justice to which they have a claim. This will reduce them again to their natural position as a sect. They are but a small minority, not a twentieth part of the population of New York; and a twentieth part of the school fund is but a small matter, very small, compared with the detriment that must result from a well organized religious party. Let them too have the right of honestly according to the same apportionment that is or may be raised from others; let guarantees be given, and restrictions placed upon them which will force them to apply the money thus raised to purposes of education.

This last would not be without precedent, for by an act of the legislature of Maryland, the Protestant Episcopal Church in that state has a right to levy its dues from its own members. And what becomes, then, of the school system? Does it not fall to pieces? Surely not. It represents, as I have shown, the opinion of the majority, and as such it must stand till the majority becomes more enlightened, or till the rottenness that is in every timber of it, causes it to tumble to the ground. When it falls, as fall it must, its place will be as well supplied by a legislative enactment making reading and writing a qualification for citizenship; for this it teaches, and no more.

To finish where I began: I think it hardly a fair thing, hardly indeed worthy of the high principles the Churchman advocates, to talk of clerical politicians when men are using legal and constitutional means for the attainment of justice and right. Should not the Churchman rather at this juncture set forward the true principles of Christian education, and struggle to emancipate the children of our poorer members from the control of a system so utterly subversive of right principle, as is the domination of this vile negation of all religion. If the Church take no measures toward this consummation, however she may spread and retain her footing among the rich, the children of her poorer members must resort for their education to the common school; and so educated, they will ever be ready to fall away. Thus, whatever accessions the true faith may receive, will be perpetually counterbalanced by an ever-widening, ever-deepening stream of defection.

Though it may be that the principles I have here advocated may not be in perfect accordance with those of the editor, yet I hope this paper will obtain admission in his columns, for I feel that if there ever was a question which required free and fearless speaking out the truth, it is this one. Some, perhaps, may think an apology necessary for a Protestant who speaks on the side of claims advanced by Romanists; I think no apology at all needed; the CHURCH OF CHRIST has always been in the minority, and as a member of that Church, I do not conceive it necessary at all to make any concessions to the prejudice of a majority.

W. A.

For the Churchman.

PRAYERS FOR THE FAITHFUL DEPARTED.

NO. I.

It is always profitable for American Churchmen to refresh their memories with the *true grounds* of primitive customs—for such is the "lying spirit" of Popery, that, should we trust it for the representation of Catholic antiquity, we would be more fatally deceived than was Ahab by his false prophets. It is true, that when Catholics make mention of "ancient authors," and their consent against modern corruptions, Papists will smite them on the cheek and say, as Ahab's prophets said to Micaiah, "Which way went the Spirit of the LORD from us to speak unto you?" But such a vain question did not hinder the prophet of old from speaking *the truth;* no more will we be daunted by the deceitful pretensions of new Rome.

As a starting point of our subject, we will notice the occasion of the writing of the first of those epistles of the holy martyr St. Cyprian, which throw so much light on the principles of the Church in his days. Geminius Victor, of the Church at Furni, at his death appointed Geminius Faustinus, then a presbyter, the guardian or executor of his will. By so doing, Victor violated a canon of the Church at that day, and Cyprian was called upon to enforce the laws against him. Accordingly, in a letter to the clergy and people at Furni, he expresses his regret at such a breach of discipline, and states the reasons on which the law was enacted by a former Synod. "Wherefore," says Cyprian, "since Victor has dared, contrary to the law lately enacted in council, to nominate Faustinus his executor, *no oblation ought to be made for his death, nor any prayer be offered in his name in the Church;* that so we may maintain the decree of the bishops which was religiously made and of necessity; and that a warning may be given at the same time to the rest of the brethren not to call off the priests and ministers of the altar and Church of GOD, by the distracting cares of this world."

The primitive custom, then, to which we invite attention, is that of prayers and oblations for the blessed who die in the LORD. In the early age of the Church, her members had the good of one another deeply at heart in all their actions. The oblations in the holy eucharist were esteemed so precious, that they were allowed to be offered by the faithful only; and they were made not for themselves merely, but for the whole Church. The sentiment of the faithful might be expressed somewhat thus: "True, our brethren in CHRIST no longer live on the earth—but we believe in the communion of saints. The mystical union between CHRIST and his Church, the spiritual conjunction of the members to the Head, is the true foundation of that communion which one member has with another. But death, which is nothing else but the separation of the soul from the body, makes no separation in the mystical union, no breach of the spiritual conjunction; there must continue, therefore, the same communion, because there remains the same foundation."

Such was the Catholic spirit of that age, which reflected the spirit of Holy Writ, (Heb. xii. 22, 23.) What wonder, then, that the blessed in paradise were commemorated in the prayers and oblations of the Church militant? The ancient fathers, with sacred caution, did not venture to describe what was the specific advantage which the faithful in Abraham's bosom might receive from the celebration of the holy communion; yet they did hold, that when the memorials of CHRIST's sacrifice were solemnly celebrated by the Church on earth, *some benefit* did accrue *to all triumphant* or *militant* who were concerned in the death of the blessed LORD of glory. They believed (see St. Chrysostom on the Priesthood) that the angel host were present at the holy eucharist. And why may not the faithful be present in spirit mystically with the Church in paradise, at the devout participation of the LORD's Supper, and so all the brethren be united by a mutual benefit, through CHRIST. The primitive Church, in *offering* and *praying* for those who waited in paradise for a full fruition of bliss, pretended to unravel no mystery; and sought not to explain or particularize what was most excellent in its sacred obscurity.

In the time of communion the names of those for whom oblations and prayers were made were recited aloud out of the diptychs or rolls of the Church. "After the roll was read," (says Bishop Burnet, Art. 22, who was by no means frightened by this primitive practice, and who even deems it necessary to apologize for the Church of England in having departed from a custom "set us," says he, "in ages which we highly reverence,") "then the general prayer followed for all their souls, and so they went on in the communion-service." But who, let us ask, appeared on the roll—persons to be purged after the Romish manner? No, verily. Patriarchs, Prophets, Apostles, the Blessed Virgin, and the Martyrs of the Church, were first mentioned, and then pious men who had departed in communion with that particular Church. Besides the mysterious benefits which might accrue to the departed in CHRIST, the practice in question had a wholesome effect on the living. It kept up the memory of the dead who die in the LORD—it marked the truth, that GOD was not the GOD of the dead, but of the living—it brought reward to the living, because performed in piety, and charity, and hope—it was an instrument of discipline in the hands of the Church, by which the living might be encouraged to a godly life.

The judgment, then, of St. Cyprian against Victor, noted above, was this—to omit his name in the diptychs, and to allow no memorial of him at the altar. This judgment was pronounced in the exercise of ecclesiastical discipline—it did not pretend to judge his state in the sight of GOD—but disapproval was the duty of the militant Church. The sixth General Council anathematized Pope Honorius as a Monothelite after his death, together with several other bishops, and ordered their names to be erased from the diptychs. (Sometimes the names of persons excommunicated during their lifetime without cause, were restored to the diptychs after death. Such was the case of Chrysostom.) St. Cyprian was therefore justified in his conduct by the constant practice of the Church.

In our next number, we design to show the argument drawn from the *primitive* practice of oblations and prayers for the faithful sleepers in CHRIST, against the prayers and oblations for the dead, as well as purgatory of modern Rome, and also to notice various passages in our Common Prayer Book.

UMBRA.

For the Churchman.

CONTROVERSY.

It is an antiquated metaphor, says Bishop Jebb, but not therefore the less true, that strong principles, like old oaks, are more firmly rooted by the tempests that assail them. This is undoubtedly true. Awaken the public mind on any given subject, and open to it free discussion, and we may entertain no fears of the ultimate result. Though for a season the truth may be obscured by prejudice, or seen through a distracting medium, it will finally triumph more deeply seated in the heart, and more secure of a firm and enlightened attachment. The refiner's fire will purge away the dross, and leave it in its primitive purity and majestic grandeur.

The light of GOD's truth bursts not suddenly upon the mind, nor comes it at all without seeking. Who doubts that Cranmer advanced in the principles of the reformation through the controversy to which he was impelled? Who doubts that the writings of Bishop Hobart and Dr. Bowden have largely contributed to increase the knowledge of the Church, and to awaken a spirit of inquiry into her claims? Who doubts that the occasional publications, more or less controversial in their nature, issued by our clergy, such as the Intermediate State, by the Rev. Dr. Sherwood, or the Unity of the Church, by Dr. Mason, arouse within the sphere of their circulation a desire to know more of the Catholic doctrines of the Church? Who doubts that the discussion of the Oxford Tract theology, which now seems to absorb every other topic, will lead to the study of primitive times, and revive a love and respect for antiquity? Already do we behold minds awakened upon the subject, which, but for this, would probably have never been turned to the investigation of religion. Even "A Layman," whom you so thoroughly *scored* in your last number, Mr. Editor, will doubtless be induced to "dive deeper and stay under longer," before he entirely abandons his laudable purpose of arousing his lay-brethren to the dangers that threaten them.

Controversy, properly conducted by those possessed of the requisite ability, will never be deprecated but by the chicken-hearted, the *soi-disant* Churchman, who, for peace, falsely so called, would break down the barrier that divides truth from error. Danger, real and permanent, is more likely to arise from a neutralizing spirit, a compromising caution, or a listless indifference, than from over-heated zeal in detecting and exposing religious fallacies. What is to keep the Church, especially in our smaller places, from merging in the larger bodies around her, or her members proof against the modern system of wonder-working revivals, and proselyting schemes, but a thorough acquaintance with her distinctive doctrines, as set forth in her authorized standards? And of what real value to the sincere inquirer is a religious journal, which does not define, and analyze, and uphold the truth "as it is in JESUS," in connection with its practical operation upon the heart and life? The levelling spirit is at work around us; and vantage-ground is too often yielded, by recognizing it as the Spirit of the Gospel. The cant of sickly evangelics, crying wolf, wolf, when the object of their terror, though clothed in the lion's skin, is as harmless as the dove, inspires far too much fear in our day. If error and delusion be opposed at all, it demands that it be done in gentle, sugared terms, to suit alike diversified palates. Prophesy smooth things, raise the olive branch of peace, offend not the popular taste, attempt not to question the popular sentiment, is the language of the times. But is this the language of GOD to his commissioned ambassadors, when his truth is assailed, or in danger of being obscured, through perversion and blindness? *Ad id credendum non petui animum inducere.*

A firm maintenance of principle is not at all incompatible with a conciliatory manner, decorous language, or unbroken friendship. "Am I therefore become your enemy because I have told you the truth?" says St. Paul. The same bugle that sounds the summons to war, may sound the note of peace; not however a peace on ignominious terms, at the expense of abandoning the sacred principles for which we enlisted in the Christian warfare. He may and should contend for the truth in love; and this may be done without compounding with error, in whomsoever exhibited, or consorting with the motly crew of dissenters.

AMICUS CONNECTICUTENSIS.

For the Churchman.

Dear Mr. Editor,

Many thanks for your promise of a correct copy of the Canons. I send you my further corrections, that no time be lost.

For "Deacon's Orders" and "Priest's Orders," wherever they occur,—and the mistake is uniformly adhered to,—read "Deacons' Orders" and "Priests' Orders." The former expression is not good English, without the article "a" prefixed; and even then, it is not the sound vernacular. The edition of 1832 was correct in this matter. Bioren is not.

There is abundant wrong punctuation, and absolute chaos in the use or *non-use* of capital letters. Any good and attentive proof-reader can put these things right.

P. 7. l. 8. from bottom. Is that line wanted, now that the whole sixth article is changed?

P. 7. line 6. from bottom. For "or States," read "or State."

P. 10. l. 5. For "prescribed by" read "prescribed for." See Bioren, p. 330.

P. 15. l. 7. from bottom. For "memberships" read "membership." It was wrongly printed in 1838, rightly in 1832, and in Bioren, p. 342.

P. 17. Can. 32. sect. 2. l. 3. For "a bishop," read "its bishop." Right in 1838 and 1832.

P. 21. l. 2. For "agreeable" read "agreeably." Wrong in 1838; right in 1832, and in Bioren, p. 336.

P. 22. l. 4. For "prayers" read "prayer." Wrong in 1838; right in 1832. See Bioren, p. 96 and 340. This error is in Canon 45; which prohibits all "prayer" in our services except those in the Prayer book.

Canon 6. of 1841, p. 33. l. 6. As "Canon 4th of 1835" was repealed at the late Convention, and Canon 7th of 1841 substituted for it, the reference to the former ranks with clerical errors, and ought to be corrected. Therefore,—at the place quoted,—for "Canon 4th of 1835," read "Canon 7th of 1841."

And now, Mr. Editor, good bye for this time. Put argus-eyed readers to your true copy of our Church laws. And have the edition duly authenticated. Finally—

When Canons next do ride abroad,
May WE be there to see!

O.

Philadelphia, January, 1842.

For the Churchman.

Mr. Editor:

Dear Sir,—After having perused the Journal of our late General Convention, I was much gratified with the communication of your correspondent O.; though he has by no means exposed all the errors contained in that document. I would therefore direct your attention to another, occurring in the report of the Standing Committee on the General Theological Seminary, on pages 56 and 57. It is in reference to the nomination and election of the Trustees of the Diocese of New Jersey. By the fifty-fifth Canon of 1832, it is made "the duty of the Secretary of the Convention of every diocese to forward to the House of Clerical and Lay Deputies at every General Convention, a certificate stating the exact number of clergymen in the diocese, and the amount of funds paid therein to the General Theological Seminary, and also the *nomination* by the diocese of a trustee or trustees for said Seminary; and without such certificate, the nomination shall not be confirmed." "The Committee respectfully report, that certificates professedly in compliance with Canon 55 of 1832, have been received from the Dioceses of New Hampshire, Massachusetts," &c., among which is "New Jersey;" and that of those, the certificates from the Dioceses of Massachusetts, Vermont, and New Jersey, are in form." The gentlemen named in the report, as certified to have been nominated "in compliance with Canon 55," and "in form," are the Rev. John Croes, Rev. John Woart, Rev. E. D. Barry, D. D., Rev. George E. Hare; Archer Gifford, Thomas Chapman—6." But this is not the true nomination, as appears from the Journal of the last Convention of the Diocese of New Jersey; nor could the certificate of the Secretary be "in compliance with Canon 55," or "in form," if all the above named gentlemen are certified as nominated. "The following persons were chosen" the "Trustees of the General Theological Seminary"—Rev. Dr. Barry, Rev. M. H. Henderson, Rev. Samuel Starr, Rev. Harry Finch, of the clergy; Thomas Chapman, Archer Gifford, John Potter, of the laity;" page 12. It will be seen that but one clerical and two lay trustees nominated by the Diocesan Convention are reported by the Committee. So that New Jersey has actually but three canonical trustees. And of the other three—one, the Rev. John Woart, belongs to the diocese of Massachusetts. From this it appears, even if the nomination and election of the General Convention be admissible, that there are only five—whereas there should be seven, as provided for in the Constitution of the Seminary,—one for the diocese, one for every $2000, and one for every eight clergymen in the diocese. New Jersey has contributed more than $2000 to the fund of the Seminary, and has 42 clergymen; she is therefore entitled to at least seven trustees. To whom, Mr. Editor, are these, ought I not to say *unpardonable, errors,* to be attributed? I say unpardonable, for our journals and public documents are thereby invalidated; and in this case great injustice is done to the diocese concerned. Since the adjournment of the General Convention, the trustees (if there are any) have appointed a Professor for the Seminary, which appointment is said in the Churchman to have been unanimous; but the Diocese of New Jersey could not have been canonically represented at the meeting of the trustees when it took place. As the Committee report the certificate to be "in compliance with Canon 55," and "in form," the error must fall upon the Secretary of the General Convention, or the printer, until they can exonorate themselves.

It appears to be one of the errors of the age to urge every thing forward, in Church as well as State, with railroad velocity. It is to this cause, no doubt, we must mainly attribute the frequency of error in our journals and public documents. The business of our Conventions is generally hurried through without that mature deliberation which should characterize proceedings to be transmitted to posterity, and from which is to be gathered the materials of the Church's history. To this follows impatience for the journals, and the censuring of the Secretaries—they are urged to force them through the press, and they come forth full of blunders and gross errors. For the truth of these remarks I might refer you to many documents which you yourself have noticed—or which have been noticed by your correspondents. And to these we must add the Journal of the last General Convention. Ought these things so to be? Are they not highly injurious to the Church? Perhaps in some cases there is a want of time on the part of Secretaries—it may be the case with the Secretary of the House of Clerical and Lay Deputies of the General Convention. If so, why take the office? Why not decline it, and let it be conferred on those who have time and ability to discharge it with credit to themselves and the Church? No disrespect is designed in this toward my much respected and esteemed brother, the Secretary—the writer does not know but he has an abundance of time; and sure he is, that he has the ability, if he has the time.

NEW JERSEY.

To the Editor of the Churchman.

Rev. Sir,—Permit me to use your columns, for the purpose of introducing to your lay readers a subject which, I think, should excite some attention from all friends of our Church. The General Theological Seminary, and its claims upon all sons of our Holy Mother, are generally well known and admitted, and do not require, if they could derive, any assistance from support such as mine. But there is one feature in its economy which has never been realized, although always designed to be, whenever the thing could be effected, which, certainly, is of very considerable importance to its welfare, and therefore to the advancement of the Church. I allude to the endowment of fellowships. I think that the need which is felt for them will be found to increase every year, and that at present they are more called for than they have ever been before. My reasons are as follows:

It needs but little attention, Sir, to discover that our Church is daily rising to an importance, which, though she has always deserved, she had yet, from many circumstances, been unable and unwilling hitherto to claim. Now it must be obvious to every one, that this will necessarily call for an increase of learning within her pale. Much will have to be done in the way of instruction, and unfortunately, much in the way of controversy, There is, therefore, urgent and increasing need of a few men, devoted to study; and where ought we to look for them?

It is saying nothing to the disparagement of the parochial clergy, (on the contrary, it may well be their boast,) that with a few bright exceptions, we should not look for them there. Their avocations are all-absorbing, and leave them no time to engage with success in any studies, except those which may be turned to immediate account: and besides this, their parish duties unfit them for those close habits which alone will render the student's hours profitable.

It should be remembered, that our Church and country will not bear, and do not require many students; activity and good sense, the characteristics of our nation, and entire obedience to ecclesiastical superiors, are, upon the whole, most necessary qualifications (to speak after the manner of men) for our clergy; and accurate and deep reading, it would be folly to look for; but still, it is certain, that some learned men, (and they need be but few,) we shall always want, to direct the character of theological opinion, to superintend theological literature, to guide and crush controversy, (commonly supported and embittered by ignorance and prejudice,) and to engage in the direct theological instruction of candidates for the sacred ministry, and of others, who may be expected to require, though they seldom get, something beyond the catechism and the Sunday school exercises.

Now, though it may raise a smile, to descend from this high description to the cause now in hand, yet there is nothing great but springs from small beginnings; and it certainly does seem, that something good might be done by small endowments of, say, six fellowships in the General Seminary. Small the endowments ought, under any circumstances, to be; covering no more than the bare necessaries of life; this is the only way to ensure valuable Christian students, and books would always be at hand from the common library. In this way, persons properly qualified would always be on hand, whenever they might be called for to supply vacancies in institutions where theological or ethical teachers are needed. That we have at present a deficiency, in this respect, (causing us to cling with something of a superstitious fondness to our favorite instructors, and making us unduly to lament, when any such is removed, whether to a better world, or to another sphere of usefulness in the Church, as it is painfully evident, so it would be only folly to disguise it; and it certainly does appear that this might in a measure be obviated by an establishment, such as is now under notice. Such a body might, again, be used by superiors, whenever they need to have some book edited, or some point investigated, which may have more drudgery about it than honor, and require more time and attention than can be made to appear on a title page. Yet again, young men, to be engaged in these sedentary pursuits, ought of course to be residents at the Seminary, and have their rooms, just as the other students have. I will but allude to the benefit that would thus result to the body of the students: among them, and of them, they could come nearer to their hearts, and so to their heads, and consciences, than the professors ought to be expected to do; they would be "the little leaven," which, by example, and by direct action, would "leaven the whole lump." In the English Universities, much is done in the detail of the system, by private tutors; who can say, that gratuitous private instruction to classes and individuals, might not often facilitate the designs of the public teachers of the institution? Let me allude too, to the missionary work which might be done by such a company in the immediate vicinity of the buildings,—work which could injure no one, might possibly benefit some, and at the least, would direct the often misspent zeal of students under the present system, and practise them in what will hereafter be, a most important, and if they understand it, the most delightful part of their parochial duties. A hundred other local advantages, not so proper to put forward indiscriminately, will, no doubt, suggest themselves to those who are acqainted with the Seminary: what I have said, has been rather to excite attention to the subject, than to satisfy it; and if you, Sir, should think the cause of sufficient importance to draw forth the energies of your pen, or if any of your correspondents should think so, does it not seem likely that it would succeed, and that its success would be of permanent value to the Seminary and the Church?

A Hint.

For the Churchman.

THE VOLUNTARY MISSIONARY TO THE EAST.

Mr. Editor,—The Presiding Bishop has been censured for pursuing the course in relation to the Rev. James C. Richmond, of which your readers in two or three numbers have been duly advised. I write not to vindicate him; the members of the Church, however, ought to know, that if the Bishop of the Eastern Diocese has been in fault, he is not the only person in error.

The Rev. Dr. Wainwright, who signs himself the *Secretary of the House of Bishops*, certifies on the 15th day of November, 1841, that the signature of the [obnoxious] document is that of the "Rt. Rev. Alexander V. Griswold, D. D., Presiding Bishop *in the House of Bishops* in the U. S. of North America." And James Buchanan, the British Consul, affixes his seal on the 16th of November to a paper declaring that Alexander V. Griswold is *Episcopal Bishop* of *Massachusetts*, and that Jonathan M. Wainwright is *Secretary of the House of Bishops*, and that to their several acts "full faith and credit is due."

Now, sir, it appears to me that the Rev. Dr. Wainwright and the Hon. James Buchanan are both in fault. If we examine the CONSTITUTION of the Church, we shall find that the House of Bishops does not exist except in General Convention. What says the third Article? "The Bishops of this Church, when there shall be *three* or more, shall, *whenever General Conventions are held*, form a separate HOUSE," &c. "But *until* there shall be three or more Bishops, as aforesaid, any Bishop attending a General Convention shall be a member *ex officio*, and shall vote with the clerical deputies of the diocese to which he belongs." If the Church were blessed with only two bishops, they would not constitute a House, either *in* or *out* of Convention. As soon as she obtains three, she forms a separate House for them in General Convention. In case, however, the General Convention is not in session, she has neither a House of Bishops, nor a House of Clerical and Lay Deputies.[*] But this is not all. The late House of Bishops adjourned, *sine die*, on Tuesday, October 19, 1841, after passing their usual vote of thanks to the Secretary.[†] At the opening of the session on the 6th of October, "Bishop Onderdonk of New York having stated that the Rev. Bird Wilson, D. D., the *former* Secretary of the *House* of Bishops, respectfully declined being considered a *candidate* for *re* appointment, the Rev. Jonathan M. Wainwright, D. D., was appointed the Secretary." If the Rev. Dr. Wilson, therefore; if the immediate predecessor of the Rev. Dr. Wainwright, was not the Secretary on the 6th of October, I cannot conceive how the Rev. Dr. Wainwright became the Secretary on the 15th of November, twenty-seven days after the adjournment of the body for which he was appointed. Surely, Mr. Editor, both he and Mr. Buchanan have certified without consideration.

A single word to the editor, the cautious editor of the Western Episcopal Observer. He says in his leading article of January 8, that Mr. Richmond is a scholar of uncommon attainments, possessing a mind of great ardor and *constructiveness*, but he is "not prepared to question the purity of his motives, whatever may be said of the sobriety of his judgment." The constructiveness, I think, *is less marked in him than in some others*, but who *is* prepared to question the purity of his motives? For one, not

Suam Cuique.

[*] It may be objected, that in the 5th canon of 1832, the "Presiding Bishop of the House of Bishops" is authorized to act during the recess of the General Convention. The language, however, is ambiguous. No canon, at all events, can be laid in the balance with the Constitution. In the judgment of the late House of Clerical and Lay Deputies, the 4th section of the 2d canon of 1838 could not be properly acted upon without an *addition* to the Constitution. Make the proposed addition, and the fifth section of that canon becomes undeniably unconstitutional. Both sections are now useless.

[†] As an evidence of the too great facility with which these votes are passed, it may not be amiss to remark, that the Rev. Dr. Wilson was thanked at the close of the session in 1838, and again at the annunciation of his declining to be a candidate at the opening of the next, in 1841.

For the Churchman.

THE MISTAKE—ONCE MORE.

Mr. Editor,—Your correspondent E. M. J. is pleased to call my *proof* of his mistake *mist*, and with this to leave the point at issue between us. Of course this is an *irrefragable argument*, and nothing remains for me but to bow in submission to its overwhelming power.

Anti-Mistake.

For the Churchman.

PROPOSED MISSIONARY REFORM.

Mr. Editor,—I would propose, as the basis of reform and retrenchment of our most expensive missionary organization, *the resignation of Dr. Vaughan*. It is well known, it was with great reluctance he accepted the appointment for the present year. Let the duties of his office be assigned to the Rev. Mr. Carder, and his Secretary, and the Foreign Committee.—This would at once make a saving in salaries, fuel, stationery, &c., of $43,12 48 per annum, or $360 per month.

I would further propose, that two clergymen in addition to those already there, be sent to act as teachers at Bishop Kemper's college, and to officiate as missionaries in the adjacent country, at a salary of $800 per annum, each: two more at Bishop Chase's college, at the same salary: one clergyman and an assistant I would send to Indianapolis, to supply the Church now destitute at that capital, and to establish a school of an high order: I would allow them the remainder, $1,112, making in all just the amount of Dr. Vaughan's salary and expenses. I would hand over the mere wording and copying to the Rev. Mr. Carder, who is said to possess a tact for business in an eminent degree.

The correspondence I would divide between the members of the Committee. This cannot be very burdensome, for the *China* mission is at present virtually suspended.

The Rev. Mr. Southgate says, he does not like to be considered any more a *missionary*, but rather the *representative* of the Church in the United States; his correspondence then should be with the bishops of our Church.

Dr. Robinson seems not to have much of interest to communicate from Constantinople. From *Texas* and *Africa*, virtually domestic missions, we have more frequent communications,—these might be committed for answers to some one of either committees.

I think this plan quite practicable, and have no doubt would meet the approbation of Dr. Vaughan, who is ever ready to make disinterested sacrifices for the good of the Church.

A Reformer.

For the Churchman.

BEQUEST OF THE LATE THOMAS OTIS, ESQ., TO DOMESTIC MISSIONS.

Extract from the Minutes of the Proceedings of the Domestic Committee of the Board of Missions, at a stated meeting, January 17, 1842:

"The Treasurer reported that he had received from the executors of the late Thomas Otis, Esq., [Jacob Le Roy and Jacob R. Le Roy, Esqrs.,] five thousand dollars; being the amount of a bequest of the said Thomas Otis, Esq., to this Committee, for the support of Domestic Missions.

"Whereupon, on motion,

"Resolved, That in receiving the bequest of five thousand dollars, by the late Thomas Otis, of this city, long known as a regular and liberal supporter of the Domestic Missionary work of the Church, this Committee would express and record upon their minutes, their sense of gratitude to God for having disposed the late Mr. Otis, thus to aid the important interests which have been committed to them by the Church, and their grateful estimation of the Christian kindness and liberality, which, having characterized the life of the deceased, were illustrated by this and other legacies for the promotion of the interest of the Church of God.

"Resolved, That this Committee tender to the respected family of the deceased, their sincere condolence in the bereavement which they have experienced in his death.

"Resolved, That a copy of the foregoing resolutions be sent to the afflicted family of the deceased."

A true copy from the minutes.

Attest, J. Dixon Carder, Sec'y.

THE CHURCHMAN.

SATURDAY, JANUARY 29, 1842.

From the Catholic Herald.

OXFORD DIVINITY.

"*Why do not the advocates of Oxford Divinity join the Church?*"

To the Editor of the Catholic Herald.

A writer from *Vermont*, whom it is not difficult to divine, proposes to answer the question: Why do not the advocates of Oxford Divinity *leave* the Church? A much simpler answer could be given, than that which he has spread over two columns of the *Churchman*: because they are not in it: but it is not equally easy to reply to the question above propounded. The Episcopal writer says, that "however the Romish Church may be a true Church in Rome," "the Pope had no apology for introducing an antagonist hierarchy in America, where Dr. Seabury was bishop in 1784, six years before Dr. Carrol was consecrated." An Episcopate, then, six years older than that in communion with Rome, is the first reason why American Episcopalians, professing Oxford principles, do not leave the ranks, and flee to the standard of Rome. With all due regard for antiquity, it may be doubted whether six years' priority of organization should silence all scruples about authority derived from a Church that had abjured its spiritual independence, and as the Oxford divines say, given itself over, bound hands and feet, to the civil power. Before Episcopalians appeal to a prior patent-right, they will do well to examine whether it proceeded from the proper office, and had the marks of authenticity. If the ordination of Parker was invalid, as we may believe until the Protestant deacon redeem his promise to refute the work of Bishop Peter Richard Kenrick on Anglican Ordinations, it matters little whether six or sixty years of priority be vaunted. Besides, how do Episcopalians explain the placing of a Protestant Episcopalian Bishop in Kentucky, more than twenty years after the Catholic Bishop Flaget had made it the field of his Apostolical labors? On what principle did they send a Missionary Bishop to Missouri, whilst Bishop Rosati continued his Episcopal charge, begun many years before? By what species of right did they send a bishop to New Orleans, which had a Catholic bishop, even before the consecration of Dr. Seabury? The priority of organization is of no account, unless it be proved that it emanated from the proper source. A title derived by descent, or otherwise, avails little, unless a statute of limitations comes to its aid, if the original occupant was a *squatter*, or had not a legal patent. The scruples of *Vermont* about Archbishop Carrol's consecration may be removed by turning to Bingham's Antiquities, which will inform him that consecration by a single bishop is perfectly valid. If, however, he hesitates to join us on this account, we can refer him to prelates of the United States who have been ordained by three bishops, without at all deriving their orders from Archbishop Carrol.

The reason assigned by *Vermont* in the second place for staying as he is, is somewhat plausible—it is the latitude of sentiment enjoyed in the Episcopal Communion. On the authority of several Churchmen, he assures us that "the Calvinist and the Armenian meet upon the ground there stated (in the articles of the Church) each being satisfied that his own sentiments are contained in them. They are articles of peace and not of war!" "No better proof can be given of the singular felicity with which the articles of the Church of England are framed, than the obvious fact, that faithful men, both of the Armenian and Calvinistic school, have signed them with equal sincerity; and just as they have agreed in supposing that their own peculiar doctrines were the doctrines of the Bible, have agreed in admitting that these articles contained a proper and satisfactory exhibition of their views." Here unity of faith is so felicitously combined with opposite doctrines, that the temptation to remain in the Episcopal communion is absolutely irresistible! Who could think of abandoning this latitude for the chilling climate of Rome? Unfortunately, however, some Episcopalians are not so well agreed as to the equivocal character of the articles; and thunders which should only be heard from the Roman citadel, are occasionally rolling from the west and from the south. "The indignant fulminations of some of our divines (see Virginia Convention and Bishop M'Ilvaine) against our supposed errors may excite the sympathy of such sectaries as are unfriendly to the Church, but calm observers will say with Virgil, as he contemplated the implacable ire of Juno: *Tantaene animis cœlestibus iræ?*" *Vermont* writes to appease his less tolerant colleagues, and pleads for "the liberty of approving certain primitive opinions and practices, about which the Church is silent, or has expressed herself so *equivocally*, as to warrant the presumption of a *designed latitude* being allowed therein to her members." He wishes to think as he may please on prayers for the dead, the Eucharistic sacrifice, and the many other points on which Oxford and Rome seem almost identified, and he alleges the principle advanced by Mr. Newman that "the articles, the offspring of an uncatholic age, are, through God's providence, to say the least, not uncatholic, and may be subscribed by those who aim at being Catholic in heart and doctrine." As, however, anathemas are hurled from Ohio and Virginia against the abettors of the Oxford heresy, he is disturbed in the enjoyment of his loved liberty of opinion, but he bears this annoyance, rather than captivate his understanding, as Rome commands in the words of the Apostle. This is the main reason why the advocates of Oxford Divinity do not join the Church. Will it justify them before God? Can they conscientiously remain in a communion, where, by their own confession, the articles of religion are couched in equivocal terms, to embrace opinions diametrically opposite? These advocates of Oxford Divinity laud unity of faith, and maintain latitude of doctrine; they proclaim the necessity of Apostolic succession; and appeal to their origin from a Hierarchy, the creature and slave of the civil power: they condemn schism, whilst they undertake to defend a separation from the Universal Church, which originated in the uncontrollable passion of a monster, grew up, caressed by a boy, and was consummated by the desperate jealousy of a woman. Why do they not honorably and unhesitatingly join the Church, whose privileges they in vain ascribe to a human institution? The cant of orthodoxy will deservedly be met by the jeers of their compeers in schism, until they shall prove their sincerity and consistency, by making the sacrifices which truth requires at their hands. Rev. Mr. Sibthorpe has given an example which they should hasten to follow, to secure to themselves the pearl of great price.

Consistency.

Since the issue of our last number, the politeness of the editor of the Catholic Herald has furnished us with the few back numbers which we had not received, and by which we find that the article which drew from us the remarks of last week is the second of a series. The first of the series is the above; and it requires of us a few remarks before we proceed to finish those which were commenced in our last.

A word or two, however, of preliminary; and first as to *position*.

The above article, and that which we inserted in our last, and another which we may insert in our next, will be proof conclusive to our readers that our attitude is one of *self-defence*; and, we must be permitted to add, without any unkind feeling, of self-defence under gratuitous and wanton provocation. Far from being the assailants, we have borne for a long time past an accumulation of taunts and jeers and complacent ridicule (of which the articles of "Consistency" are a specimen) on the alleged inconsistency of our principles with our adherence to a Church which disclaims allegiance to the present see of Rome. The reputation of our journal, and still more of our Church, has suffered from these assaults. We do not complain; we merely state facts in order that our position may be fairly understood, and that we may be exonerated from the blame of entering gratuitously and wantonly on a controversy for which we have neither time, taste, talent, learning, nor any qualification except what may be found in the goodness and righteousness of our cause. Greatly should we have preferred that the Romanists should have gone on quietly in their own way, and have left us, as we were quite willing to leave them—alone.

Next as to *names*. For reasons which will be manifest in the course of our remarks, we cannot accord to our Roman brethren the title of "Catholics;" and as we are governed in this by *principle*, we hope not to be charged with discourtesy. Of the two other titles, *Romanist* and *Papist*, we consider the latter the more proper in itself, and sanctioned (Bellarmine uses it, and without apparent suspicion of its taint) by the best usage. Still, as we understand the former to be at present the less distasteful of the two, we shall adopt it, except when inadvertance shall betray us into the use of its less euphonious synonyme. As to ourselves, if the principles which we shall unfold prove us to be Catholics, we shall not decline the name; still we are not tenacious, and shall willingly submit to be called Protestants, Episcopalians, Puseyites, Oxford men, Low Romanists, or by any term which the sense or courtesy of friend or foe may apply. We are not tenacious; for we remember that even of the angels some are steadfast, others apostate; and provided we can show that we are such Catholics as have remained steadfast to the ancient faith, we are willing to let others take the name in connexion with the discriminating epithet which belongs to them.

If we be asked why, since, in compliance with usage and in violation of propriety, we concede to Baptists, Unitarians, &c., the titles which they have assumed, we do not do the same to our Roman brethren, it might suffice honestly to confess that they are too formidable both in numbers and learning to have any advantage accorded to them from courtesy, which cannot be claimed of right. But we have a more cogent reason. We wish them to understand distinctly from our use of terms, the relative position in which, by our principles, they are placed to the Catholic Church; and this is plainly expressed by applying the term *Catholic* to all who were in communion with the see of Rome up to the time that the Creed of Pius IV. was added to the ancient and immutable Creed of the Church, and withholding it from all who remained in her communion afterwards. With the doctrines and usages embodied in that creed, we have at present no concern; but what we say is, that from the moment those doctrines and usages were taken from the old ground which they had occupied for centuries,—the ground, we mean, of tradition and ecclesiastical enactment, and imposed on the laity as part of the essential faith necessary to salvation,—from that moment Rome ceased to be Catholic; because she imposed *terms of communion* which—whether true or false is not now the question—are *not* of faith, *not* Catholic. The application of this principle is clearly indicated by a discriminating use of the words *Catholic* and *Romanist*; all who were in communion with Rome while she was content with the ancient creeds, were Catholics; all who have been in communion with Rome, since, are Romanists or fallen Catholics; and will never be anything more until they shall recover their first estate, restore the doctrines and usages implied in the creed of Pius IV. to their old ground, and cease to impose them as, what they are not either in their own nature or by Catholic authority, articles of *the faith which is necessary to salvation*.

We come now to the writer in the Herald, who first perverts the argument of our correspondent "Vermont,"[*] and then, in a tone of indecent levity, triumphs over his own perversion.

The whole of the controversy with Rome may be narrowed down to a single issue, intelligible to the meanest capacity. The faith of CHRIST is in its very nature, and by the awful words of its author, exclusive: "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." It is this faith which is the *essence* or *being* of the Church; and without which the Church of CHRIST is a nonentity. Now the main issue which we make with Rome respects the faith which the Church should require as that without which a man cannot be saved; is it the Nicene Creed alone, or the Nicene Creed *and* the Creed of Pius IV.? This, as none better knows than the writer in the Herald, is the real issue; and it is therefore in the highest degree unfair in him to make prominent and almost sole an objection to Rome, which, as he well knows, our correspondent must have regarded as subordinate and comparatively unimportant. And to tell his readers that we regard this as a reason why we should not desert our ranks and flee to Rome, is to add insult to injury. It is true, as our correspondent has said, that Rome was guilty of schism in introducing an antagonist hierarchy into our country; but where has he said that this was her first or her chief sin? How could he say so when the very form of his expression implies that there may be true Churches which are not in communion with Rome, while the Creed of Pius IV. makes it an *article of the Christian faith*, without which no Church can exist, to own the Church of Rome for the mother and mistress of all Churches? Obviously there is a *principle* here involved that lies much deeper than all questions of organization; a principle which obliges us to say that the chief and formost sin of Rome is, that she has fled from herself, and added to the ancient faith a creed which her fathers knew not. Let her return to herself and she will be one with us.

The remainder of the above article needs no comment at our hands. The assertion that we "defend a separation from the Universal Church," is either untrue or a miserable *begging of the question*; and the allusion to the Church of England as one "which *originated* in the uncontrollable passion of a monster, grew up caressed by a boy, and was consummated by the desperate jealousy of a woman," not only begs the question, but serves also to show the original source from which Dr. Brownlee and his school have borrowed their flowers of rhetoric. Would the writer hold the decisions of Trent in less respect if we should call the council "a cabal of Italian priests," or fling at him the profane witticism which Sarpi records on the bag which transmitted the mandates of the Infallible See? We might say this and much more like it with justice, and *without* a begging of the question; but Truth needs no *such* weapons.

PRIVATE JUDGMENT AND INFALLIBILITY.

We now resume our comments on the article of the Herald, which was published in our last. The writer says:

> "If the advocates of Oxford Divinity seriously admit the authority of the Church in controversies of faith, and the obligation of each individual to conform his judgment to the judgment of the Universal Church, they will not hesitate to admit the necessity of believing that which on pain of anathema she commands to be believed. The right of private judgment in the sense avowed by the *Churchman* has never been denied by any Catholic divine, as it is no other than the essential liberty to believe or disbelieve revealed truth."

And he quotes the Churchman as follows:

> "As to the destruction of the right of private judgment, we hold it to be simply impossible. In every creature the right is inalienable and indestructible; and all that can be done is to offer helps and rules for its guidance, and to impress on every man the belief that on the awful subject of religion he exercises it at his peril, and as one who must give an account to God.
>
> "But may not a man's private judgment agree with the judgment of the Church? If the judgment of the Church be true, *ought* not our private judgment to agree with it? and is an individual the less free to follow his private judgment because of its agreement with the judgment of the Church?"

Now from our own words it is manifest that *our* doctrine implies the right (or rather allows the duty) of the private judgment to examine the grounds of the Church's decisions, and to be satisfied that it is congruous to reason and to the Holy Scriptures. If the writer in the Herald admits this, then our views of private judgment are the same; if he deny it, than he denies, (as it seems to us,) the condition of the Church's infallibility; contends for a faith inconsistent with freedom; confounds obligation with compulsion, moral with physical necessity; and captivates the reason, not to a free and willing obedience to the faith of the Infallible Church, but to a blind and servile submission to infallible authority. Of these alternatives he may make his choice. If he take the former, and view the present Church with us as a guide to the true sense of the Holy Scriptures, investing reason and Scripture with a negative validity; so we mean that men shall be required to receive of the Church nothing, as of faith, which is contradictory to reason, and which the Church *confessedly* cannot prove by Scripture, then will he disown the paralogism by which weak minds are led to receive the dogmas of the Roman Church blindly, and for no other reason than that the Church declares them: as if the Church could be otherwise infallible than God, who is infallible because He *is* essential Truth, and who makes the *present* Church infallible only through the *medium* of the TRUTH with which she was *at first, immediately*, inspired. If he take the latter alternative, and say that the ultimate resolution of our faith must be into the word of the present Church, then he may save himself henceforward and forever all pains to prove the congruity of the Church's dogmas with reason, Scripture, or antiquity, and cease forever to claim that his Church offers "helps" and "rules" for the "guidance" of reason; for on this hypothesis, reason is guided not by the Church to God, but only by God to the Church; and having arrived at the threshold of the Church, she——*expires*. If he attempt to escape the dilemma by saying that the Holy Scriptures are not the sole rule of faith at all, either for private judgment or for the Church, then let him tell us what *is* the rule of faith for *his* Church, that men may see whether it be one to which an appeal is practicable; and whether his Church have an anchor of faith, or be drifting at large. On this point *we* are explicit; we say plainly that the Catholic Church makes the Holy Scriptures, and them alone, her rule of faith, proposing nothing as of faith which she cannot prove thereby; will the Herald say the same for the Roman Church?

But however the result be brought about, whether consistently with the freedom of reason or by its blind subjugation, still we agree with the Romanist in the result itself; *viz.*, that the Church Catholic is infallible in the faith, so that whatever she declares as of faith, that and that alone is the faith which is necessary to salvation; nor do we believe that there would ever have been the least difficulty on the subject of private judgment, had not Rome usurped the prerogative of the Church Catholic in order to palm error on the world under her name. But for this, men would spontaneously have yielded their minds to the guidance of the Church, and have received her teachings in the spirit of humble and affectionate trust. To the errors of Rome and her abuse of authority do we owe, as we verily believe, the spirit of jealous and distrustful inquiry, which has alienated men from the appointed guidance of heaven, taught them to look with suspicion on the very foundations of Christianity, and opened and spread wide the flood-gates of skepticism and infidelity.

THE MAIN ISSUE; OR A SHORT AND EASY METHOD WITH THE ROMANISTS.

Agreeing, however, in the result and accepting the Universal Church as the umpire of our differences, we are able to bring the whole matter to a plain, practical, intelligible issue, and one of easy determination. Reminding the reader, therefore, of what he cannot too carefully observe, that the question on which we make issue is, What is that faith of CHRIST which is necessary to salvation? we again submit to him the following extract from the article of the Herald quoted in our last:

> "The *Churchman* will perhaps say that the Universal Church has not pronounced on the controversies which divide us. We refer him to Trent, and if misled by Sarpi, he deny that the judgment of the Fathers there assembled was that of the Universal Church, we point to the whole Christian world, wherein its decrees of faith were received by the whole body of bishops. If this will not satisfy him, how shall he ascertain the judgment of the Church? The sentence of a single bishop cannot be final, the assembling of bishops of separate communions, (waiving all question of the validity of the orders of some of them,) is neither practicable, nor sanctioned by ancient precedent, as the means of knowing the judgment of the Church; so that all controversies of faith must be interminable, unless the judgment of the body of bishops, united in one communion, be regarded as authoritative and binding."

What! The Church Universal has not pronounced on the controversies which divide us? The Church Universal left us in doubt as to the terms "necessary to salvation?" Most assuredly, the Churchman says no such thing: he says that the Church Universal has pronounced irrevocably and forever on the controversies which divide us; and in proof of this he appeals to her creed; for there, if any where, shall we find those articles of faith which are necessary to salvation; and the Church Universal speaks as plainly in her creed as the Church of Rome speaks in hers. The Catholic Creed, commonly called the Nicene Creed, the creed of the Greek Church, the creed in which the Council of Trent summoned up their faith before they commenced their deliberations, is the holy symbol in which the faithful of all ages and all climes have recognized a common bond of brotherhood; and if the writer in the Herald will persist in breaking communion by requiring *as of faith* articles which are not found in the creed of the Catholic Church, on his head lies the awful guilt of rending the body of CHRIST. He cannot cloak his guilt under the plea of ignorance; for the creeds of the Catholic Church are before him, plain and obvious to the meanest capacity; and they call on him with the voice of ages to repair the cruel breach which he has made in the Body of CHRIST, and accept the same immutable bond of unity in which his own fathers for 1500 years were content to profess the faith of CHRIST.

But we are referred to Trent, and cautioned not to be misled by Sarpi.

We are not surprised that the Herald shrinks from the testimony of the shrewd and caustic Venetian—himself a contemporary and a Romanist—as to the amount of authority which impartial history should accord to the Council of Trent. But in truth, we have no wish to avail ourselves of any advantage of this sort; being much more inclined to vindicate that Holy Council for the sake of our common Christianity, than to disparage it for the sake of any petty advantage over the present Church of Rome. We have no wish to regard it in any other light than as a body of Christian Bishops, eminent in their day for learning and piety, and deliberating on the most awful concerns which can engage the attention of man; and so viewing it, we have often and humbly, and with the highest profit, pondered its decisions; and most pitifully cheap do we hold the judgment of that man who can speak of them in a tone of levity and ridicule. We approve most of the decisions of this Holy Council, and we respect them all; we have made this declaration before, and we now make it again, unmoved by the fulminations of the Virginia Convention, the pious uproar of the Episcopal Recorder, the petulance of the Chronicle, (alas, Connecticut!) the musqueto bites of the Record, the sage prognostics of titled rectors and erudite professors, swelled by the latrant invectives of a thousand lay leaders, (for they are not followers,) all of whom, from the father of "the milky way,"[*] down to the last scribbler for the Express or Journal of Commerce, may (thus far) sum up their united powers of wit and argument in two words, *Puseyism* and *Popery*. Think us not angry, brethren, for we are not; we would gladly shake hands with every one of you; and mad, indeed, should we be, if we were not drawn with infinitely stronger cords of love towards *you*, with whom we kneel at the same altar, and are united in the same Holy Faith, than towards Romanists with whom you perversely class us, and who are calling down fire from heaven to destroy us, for no other reason than that we are content with the creed in which the Catholic Church has always and everywhere professed her faith to the glory of God, and decline that which Pius IV. has prescribed for the glory of Rome.

But to return. The question on which we make issue is not whether the decisions of Trent are true or erroneous; but, whether the articles contained in the Creed of Pius IV., are or are not necessary to salvation? If they are, then they who refuse to accept them in that light are not Christians; for no man can be called a Christian who refuses to accept what is necessary to salvation: if they are not, then Rome herself is involved in the most awful guilt; not for believing the articles of that creed, but for declaring as of faith and imposing as necessary to salvation, articles which CHRIST and his Church have not so declared and so imposed. On this question it is that we cheerfully make the appeal to the Universal Church, and we ask every dispassionate man to say if it be not a FACT, plain and palpable as the noonday sun, that the Universal Church has *not* accepted and enjoined the creed of Pius IV., or any thing equivalent to it as of necessity to savation? The Anglican Church, the Scottish Church, the Greek Church, the Oriental Churches, generally, (to say nothing of the Protestant Churches in Europe, whose claims to be heard on a question of this nature are not to be unceremoniously dismissed,) are all necessarily and totally opposed to a creed which affects to annihilate their very being, and the Christian character of every one of their untold millions, except they confess, as an article of the faith without which no man can be saved, that Rome is the mother and mistress of all Churches. Of the primitive Church of the first five or six centuries, separated as she is by an interval of a thousand years from modern Rome, it is needless to speak; but did the Latin Church of the middle ages hold this creed? That they held doctrines and usages which verged towards it, and finally terminated in it, is what we all know; but the question is, whether they held these doctrines and usages as part of the essential faith to be imposed under pain of eternal damnation? If they did, how happened the rupture at the Reformation, when all parties held to the Nicene Symbol? If they did, why not prove the apostolicity of the one creed, as we prove the apostolicity of the other? Where is the book to be found which does for the Creed of Pius IV. what Bishop Bull has done for the Nicene Creed, trace it up to the apostolic times, and prove by an uninterrupted chain of witnesses, that every one of its articles was held not merely as of opinion, but as part of that FAITH which is the essence of the Church?[†] Till this is done, we shall scout it as a calumny, or at least as an assertion void of proof, that, we say not a Chrysostom or an Augustine, but a Bernard or St. Thomas (of Aquin) would ever have owned the Creed of Pius IV. to be of the *same essence* with the immutable symbol of Nice. The Rock of ages of the same matter with the fungus at its base! Who have declared this? The Universal Church? The Primitive Church? The Greek Church? Or even the Latin Church? No: but the Tridentine Romanists ALONE. Besides;

Can there be a doubt as to the sense of the Universal Church? a doubt as to the terms necessary to salvation? a doubt as to what constitutes the essence or vitality of the Church? Does the Herald suppose that we have magnified the Catholic Church in order to follow a doubtful and disputable authority? That the Nicene Creed is the unquestioned and undoubted sense of the Universal Church is admitted on all hands; but the Creed of Pius IV. is, by the Herald's own showing, still under consideration, and admitted by only "one communion!" We take no *such* guide in the matters of eternal salvation. Further;

What strange logic is this, in one and the same breath to accept the appeal to the Universal Church, and to call on "separate communions," (amounting, as Rome herself must admit, to nearly or quite half, and as we say to ninety-nine hundredths, of the Catholic Church,) to submit without appeal to the decision of "one communion!" Such is the misfortune of Rome's false position, that she cannot open her mouth or utter a word in argument without a pitiful begging of the question. And once more:

No authority whatever can give to anything a nature contrary to itself; and the creed of Pius IV. stands in opposition to that of Nice in this, that the articles of the former are not, and those of the latter are, in their very nature, necessary to salvation. To explain; the fact that God is, makes it necessary to our salvation to believe and trust in Him. The fact that JESUS CHRIST is the Redeemer of men, makes it necessary to our salvation to believe and trust in him in that character; if he be the Example, it is necessary to receive him as such; if he suffered, died, rose again, and ascended into heaven, for our sakes, it is plainly necessary to our salvation to believe in these facts, in order that we may be made like him in suffering here and glory hereafter. If he instituted his Church as the way to salvation, it is necessary for us to believe the fact, in order that we may adhere to it and be saved. And if the HOLY GHOST be a person in the unity of the Godhead, it is plainly necessary for us to believe the fact, in order to the true worship of God. And so in every article of the Nicene Symbol, there is a necessity, not arbitrarily imagined or imposed, but growing out of the nature of the thing, or out of our LORD's direct appointment. But turn to the Creed of Pius IV. and you find a material different *in kind*; a material that manifestly belongs (if to the building at all) to the superstructure, and not to the foundation. It may or may not be a good thing to invoke saints and angels (as we do our friends) to pray for us; it may or may not be a good thing to keep the images of the Virgin and other saints, and hold them in veneration; to offer prayers for the dead; to believe in purgatory; to own seven sacraments, "though *not* all (as the creed itself says) *necessary to the salvation* of each;" to own Rome for the *mother* and mistress of all Churches, even of those *not descended from her*; and to receive as true the multifarious decisions of Trent and other œcumenical councils, which not one man in a million has seen. All these things may be good and true—that is not here the question—but who can be hardy enough to say that they have, like the facts in the Nicene Creed, an essential necessity to salvation growing out of the nature of Redemption, or out of our LORD's direct appointment? Who so hardy as to say, that the article which Rome imposes in order to eucharist and communion, and which requires the communicant "undoubtingly to receive and profess all other things (besides those defined in the creeds) delivered, declared, and defined, by the sacred canons and General Councils, and particularly by the Council of Trent," (all of which are worthy of high reverence,) can be intelligently professed, as the Christian faith should be, by her pious and generous laity?

"So that all controversies of faith," says the writer in the Herald, "must be interminable, unless the judgment of the body of bishops, united in one communion, be regarded as authoritative and binding." Admit it, and yet deny the decisions of Trent to be final and binding; and what then? Why, only this, that you prove that there is in the Catholic Church no such thing as controversies *of faith*. And this is the simple fact. The Catholic Church knows no such thing as controversies of faith; and it was to this end, as we may reverently believe, that God suffered her in the early ages to be so severely tried with heresies; in order that her faith might be defined and established for ever. Look where you will, in whatever age or clime, and you find her bishops united by the holy Symbol of Nice, in one communion and fellowship. This is our position in unity with the Catholic Church. We know no controversies of faith; the faith was settled fifteen hundred years ago; and it is only modern Rome which creates the delusion, by persisting in agitating as of faith controversies which are not of faith, and which respect only matters of secondary importance. As to the taunts of the writer in the Herald about Ohio and Virginia, they are unworthy of a man of his depth and learning; none knows better than he, that while men are united in the faith, differences of opinion and curious dissensions about minor points, are as nothing; and that fogs which prevent men from seeing objects except by close vision and glimpses, are incident to all atmospheres, and are the lot and trial of humanity.

"So that all controversies of faith," we requote the words, "must be interminable, unless the judgment of the great body of bishops, united in one communion, be regarded as authoritative and binding." Then put an end to these controversies; cease to impose the Creed of Pius IV. as of necessity to salvation; cease to anathematize those who do not receive its articles as part of the essential faith; restore its doctrines and usages to their ancient ground; trust to the generous homage which reason spontaneously yields to truth, to prescriptive usage, and ecclesiastical sanction; trust to TRUTH, and fear it not; that if you are right you may the better show your patience and charity towards those who differ from you in non-essentials, and if wrong, be the sooner convicted of error; do this, and the great body of bishops, with the Bishop of Rome at their head, will be knit together, not only (as they now are) in the unity of the essential faith, but in unity of communion throughout the world. God speed the day! But till it come, Rome is herself under the anathema which she now vainly and impiously hurls on all "separate communions;" and to join in her communion is a most fearful SIN.

A few words we would have added about "Luther, Calvin, Cranmer, and Wesley," had we not been already inordinately long.

[*] As the contributor to the Herald thinks it not difficult to divine "the writer from Vermont," it may be proper to remark, that our correspondent, who has adopted this signature, is not from Vermont, not a resident in Vermont, and does not, as far as we know, sustain any ecclesiastical relation to that diocese. In return, we will not attempt to divine the writer in the Herald; for the sententious shrewdness and cool assurance of his style identify him so plainly with the author of a famous letter to the Bishops of the Protestant Episcopal Church, as to render needless any attempt at divination.

[*] "In the Scriptures we have abundance of milk for babes, as well as meat for men. Let the pure milk of the word be drawn from the breast of God's book, and taken fresh and warm into the stomach of the child. There is nothing like mother's milk for the child, when the mother is in health; and blessed be God, his word is always saving health."

Note (purporting to be on Tradition) appended to a sermon preached by one and printed at the request of three other Catholic bishops.

[†] The citations of Bellarmine, always copious, fail perpetually on the point on which we have made issue, viz., necessity to salvation.

Latest from England.—From papers received by the Britannia, we find that the chair of Poetry at Oxford continues to be contested with the utmost eagerness. Poetry, however, is scarcely mentioned; the opponents of the Tracts have avowedly made the issue one of High and Low Church; the friends of Mr. Williams disclaim this issue; saying, that but for theological feuds, Mr. Williams would have had no competitor, and asking the electors to remember, that by voting in opposition to him, they will virtually pronounce the theological views of himself and his friends a disqualification for office in the University. Committees have been formed in London to promote the election of the respective candidates, Roundell Palmer, Esq., Secretary of the High Church, and Lord Ashley, Chairman of the Low Church, Committee. A middle course, the usual resort of weak minds, has been advocated, and Mr. Claughton has been brought forward as the neutral candidate. We must call this measure a miserable shift, despite of the manly letters of Lord Dungannon, who recommends its adoption; avowing, however, at the same time, his determination if it be not adopted, to be governed in his vote solely by qualifications for the chair of Poetry, and not by theological opinions; in other words, (as may be inferred,) to vote for Mr. Williams. He disclaims the inference that by such vote he will sanction the opinions of Dr. Pusey; but adds, "When, however, I see what it is idle to deny the *Low Church* party to a man arrayed in opposition to the pretensions of Mr. Williams, all I can say is, I like not to find myself in such company."

"Timeo Danaos dona ferentes."

Rev. W. G. Ward has addressed a letter to Dr. Pusey, vindicating himself and his friends from the injurious aspersions contained in the letter of the Rev. P. C. Golightly.

Rev. Wm. Palmer, of Magdalen College, Oxford, in a letter to the Rev. P. C. Golightly, has repelled with the utmost indignation the charge of the latter gentleman, that certain members of the University are endeavoring to propagate Romanism under the flag of Anglicanism.

The Morning Post has two able articles on the present position of ecclesiastical parties, which we shall make room for in our next.

A meeting of the friends of Scriptural Education has been held at Leeds, at which Dr. Hook, and Prof. Butler, of the Dublin University, made effective addresses in relation to the Primitive Catholic Church in Ireland, founded by St. Patrick, from whom the clergy of the Established Church in Ireland have derived their apostolical descent, and discriminating it from the Popish sect introduced at the close of Elizabeth by certain Spanish and Italian Jesuits. The whole proceedings next week.

The annual meeting of the Scottish Episcopal Church Society has been celebrated at Edinburgh; the highly interesting proceedings of which we shall give soon.

The Perth University is to be called "The College of the Holy and Undivided Trinity;" it is to board from 150 to 200 youths from eight to eighteen years of age. The sum of £10,000 has been subscribed, and when it shall have been raised to £20,000, the building will be commenced. The Synodical Letter will be found in another column.

The Dublin Statesman is shocked at information which it professes to give on unquestionable authority, "that it is the intention of the present government, in compliance with the suggestion contained in Lord Avanley's pamphlet, (and which, it is alleged, was put forth merely as a *feeler*, and with the consent of the present cabinet,) to send an ambassador to the Court of Rome! and to make the dealings of the Vatican with the Irish Popish Church, the subject of informal international negotiation."

Mr. Sibthorp has published a letter in which he states that the common idea that his mind "had been inclined to Popery by the perusal of the Tracts for the Times, is unfounded."

It is apparent that the bugbear "Popery," is losing its force; the Church principles which have been so ably advocated at Oxford are becoming better understood; parties are assuming a more definite form; and as the true issue is more plainly seen to be one of High and Low Church, or principle and no principle, the result is less doubtful.

The following is an extract from a letter with which our agent has been favored from Aberdeen; whose attentions the editor gratefully acknowledges.

I have little or any news to communicate. In Scotland we are hearing occasionally of the formation of new congregations. The subscription for Trinity College is going on prosperously: it amounts now to £10,000. I sent you the Edinburgh Advertiser, containing the Synodal Letter, &c. In England, the election of a Professor of Poetry at Oxford attracts engrossing attention: the Puritanical party have raised a fearful commotion against Mr. Williams, the author of "The Cathedral," and "Thoughts in Past Years," because he is one of the authors of the Tracts: all sorts of misrepresentations and calumnies against the writers of the Tracts have been had recourse to, and the bugbear Popery raised to such height as to frighten folks from their propriety.—The daily press has teemed with communications and editorial remarks. I enclose a few extracts from the Morning Post—but being so few, you can scarce form an idea of the state of matters from them. At the beginning of the disturbance, things were brought forward with so much appearance of truth, that Churchmen were at a loss what to think; but the cloud has passed—there is no fear of more conversions to Rome—none whatever of any persons of standing at Oxford.

I have been much gratified, in reading Bishop Doane's Sermons, to find him notice our Church as he has done, and I am sure the editor of your paper will be equally so. I suppose the Bishop, while in this country, has been introduced to Dr. Pusey. He has just published a sermon, entitled "The Preaching of the Gospel a Preparation for our LORD's Coming," which the Dr. has dedicated to Bishop Doane. It is probable it may not have reached you, and I shall transcribe the dedication for you. It is as follows: "To the Right Reverend Father in God, George, Lord Bishop of New Jersey, this Sermon, preached in behalf of a society dear to both in memory and the Communion of Saints departed, is respectfully inscribed, in grateful acknowledgment of the Christian charity which believed all good when the world censured: and when those near seemed estranged, owned us from afar as Sons and Brethren; and of the refreshment of his sympathy in a season (may it be shortened!) of rebuke, distress, division, and anxiety."

LECTURE AND CONCERT.—The New York Sacred Music Society have made an arrangement with James F. Warner, Esq., a popular lecturer, and the translator of Weber's work on Musical Composition, to deliver a Lecture on the higher order of Sacred Music, at the Tabernacle, on Wednesday evening next, in connection with which, the Society will perform some of their best pieces.

In order to afford all an opportunity of attending, the price of tickets has been fixed at 25 cents.

We had intended to co-operate with "A Hint" in some remarks of our own: but have barely space to commend his communication to our readers.

"W. A." thinks and writes strongly, but he does us injustice in referring to a remark on "clerical politicians," as all that we have said on the subject of the school fund. In two articles of some length, we have opened up the same principles which W. A. advocates. That we do not keep harping on the same thing, is merely because we have no wish to make the school question a hobby. In the principles of W. A. we entirely concur, and thank him much for his valuable article.

ROMAN FALLACIES AND CATHOLIC TRUTHS, is the title of a Tract just issued by our Tract Society. The title explains itself; and we need only say, "Read, and circulate."

The Rev. Samuel C. Davis having resigned the rectorship of All Faith Parish, has accepted a call to William and Mary Parish, Charles county, Md., and requests that all letters and papers for him be directed to Milton Hill P. O., Charles county, Md.

MISSISSIPPI.—The Rev. A. P. Merrill, having removed from the Eastern Diocese to Holly Springs, Mississippi, requests that all letters and papers for him be directed to that place.

AN EPITOME OF THE HISTORY OF PHILOSOPHY. *Translated from the French, &c. By* C. S. HENRY, D. D., *Professor of Philosophy and History in the University of the City of New York. In two volumes.* New York: Harper & Brothers, Cliff-street.

We can hardly express the pleasure which we have derived from an inspection of these two admirable volumes. What a contrast to the miserable trash with which our schools have long been inundated! The philosophy of the middle ages, in particular, is developed, as it seems to us, with surprising accuracy and fulness. The additions by the translator, like all else that comes from his vigorous pen, are clear and well arranged and digested. We commend the book most cordially to the attention of teachers and intelligent readers.

SWORDS, STANFORD & Co. have published a new edition of that well known and truly excellent book, "The New Manual of Devotions," corrected and enlarged by Bishop Ives. The Manual contains prayers for families and for private persons; offices, of humiliation, for the sick, for women, for the Holy Communion, &c.

ROMAN AUTHORITY.—We are obliged to Bishop M'Ilvaine for the annexed evidence that the boasts which Romanists make of gaining proselytes through the labors of the devoted and Catholic clergy of our Church, are not to be relied on:

Gambier, Jan. 20, 1842.

To the Editor of the Churchman.

Sir,—I have just seen in your paper of the 15th, an article signed Z., which states that when I was in New York, some three months ago, I preached against Transubstantiation, and that a lady who heard the sermon became, in consequence, a Romanist. Your correspondent quotes the account from the (Roman) Catholic Herald, as evidence that converts to the Roman Church are made by other than Oxford Tracts, &c. You will do me a favor if you will inform your correspondent that *I did not preach on Transubstantiation* when in New York about three months ago; nor did I preach there or elsewhere, *on any proximate subject*, nor do I remember to have ever employed the pulpit for the discussion of that subject.

Yours, truly, CHAS. P. M'ILVAINE.

P. S. I perceive that a corrected edition of the Canons is to be printed in the Churchman, and would request that whoever is charged with it, be requested to examine whether, in Sect. 1 of Canon v., of 1841, instead of "*ten* other sermons" it should not read *three*. My recollection testifies that it should be three.

THE POOR! THE POOR!

The Missionary at Large feels confident, that when the wretched condition of the people of his charge is made known, many liberal hands will be reached forward to meliorate their condition. He has at this time 220 *families* who really need charity; and among these there are 100 *families* whose situations are truly deplorable—widows and children destitute of the common necessaries of life: he knows that neither bread nor animal food has been in their houses for many days.

Is it asked, who are those persons? The Missionary answers, they are not the common mendicants, who make begging an annual business—who go from house to house telling pitiful stories to excite compassion, &c.; no, these are persons of industrious habits—of cleanliness—and of pious and moral character.

Is it asked, what is the cause of their sufferings? Answer—want of employment; or else, the diseases of smallpox and scarlet fever, so prevalent this winter.

Any gifts of money, of clothing, or of food, will be thankfully received. And be assured, Christian friends, that what you give shall be prudently and carefully divided among the poor.

Donations may be left at 28 Ann-street; with Mr. Sparks, office of the Churchman, 111 Nassau-street, up stairs; with Swords, Stanford & Co., 152 Broadway; or at the residence of the Missionary,

BENJAMIN EVANS, 360 Broome-street.

Jan. 26, 1842.

TO CORRESPONDENTS.

"Hibernicus," "Viator," and "Malancthon," in our next.

We have much pleasure in laying before our readers the Synodal Letter of the Scottish bishops in behalf of Trinity College. The "Proposal" next week.

SYNODAL LETTER

To all faithful Members of the Reformed Catholic Church, the BISHOPS IN SCOTLAND, Greeting.

Grace be with you, mercy and peace, from GOD the Father, and our LORD JESUS CHRIST.

Whereas, certain lay members of the Church, moved by a pious desire to promote the glory of GOD, and the welfare of the flock over which he hath made us overseers, have represented unto us that our Church, having been long depressed, hath suffered the total loss of temporal endowments; and that hence great difficulty hath been found in maintaining the decent administration of GOD'S Word and Sacraments, more especially in so far as the same depends upon the due Education of Candidates for Holy Orders; that the sense of this deficiency hath been frequently declared by various pious but inadequate bequests for this purpose, and more recently by the Church herself in her XL. Canon, and that the same still exists in almost undiminished magnitude:

And whereas, they have represented unto us their desire, under GOD'S blessing, to attempt a remedy for this want, and, in pursuance of such design, have proposed to us the foundation of a School and Theological Seminary, to be devoted to the training, under Collegiate discipline, of Candidates for Holy Orders, and at the same time of such other persons as may desire the benefit of a liberal, in conjunction with a religious, education:

And whereas, they have represented unto us that sufficient pecuniary support hath been secured to warrant their perseverance in the design, and that they are now desirous, under our sanction, to make a public appeal to the members of the Church in its behalf:

Now we, the Bishops of the Reformed Catholic Church in Scotland, in Synod assembled, desire to express our warmest gratitude to those with whom this proposal hath originated, and above all, to GOD, who hath put it into their hearts to attempt the supply of wants, the reality and urgency of which we have long painfully experienced; and having maturely considered the said design, we do hereby formally approve the same, and recommend it to you, our Brethren in CHRIST, as a fitting object for your prayers and alms.

We have farther, for the promotion of this good work, requested certain discreet persons to act in committee, and, in concert with ourselves, to prepare a scheme for its execution, to be submitted to the members of the Church.

In thus endeavoring to awaken your zeal and charity in behalf of that portion of the Church committed to our charge, we deem it fitting to state, solemnly and explicitly, that we are moved by no feelings of rivalry towards any religious community, but by a desire to supply the wants of our own communion, and thereby to fulfil a duty implied in the first principles of the Christian Church.

Brethren, the Grace of OUR LORD JESUS CHRIST be with your Spirits. *Amen.*

W. SKINNER, D. D., Bishop of Aberdeen, and Primus.
PATRICK TORRY, D. D., Bishop of Dunkeld, Dunblane, and Fife.
DAVID LOW, LL.D., Bishop of Moray, Ross, and Argyll.
MICHAEL RUSSELL, LL.D., Bishop of Glasgow.
DAVID MOIR, D. D., Bishop of Brechin.
C. H. TERROT, D. D., Bishop of Edinburgh.
Edinburgh, 2d September, 1841.

From the London Morning Post.

THE REV. MR. SIBTHORP.

To the Editor of the Morning Post:

SIR,—Seeing an inquiry from a correspondent in your paper of this morning relative to the conversion of the Rev Mr. Sibthorp and his former opinions, perhaps the following particulars, which I have the best reason for *knowing to be correct*, may be acceptable.

Mr. Sibthorp was, as is well known, educated at Magdalen College, Oxford, but was always in his youth strongly inclined to Romanist opinions, if not actually a Romanist. Whilst at Oxford he absented himself on one occasion without notice for a considerable period of time from his college, to the great uneasiness of his friends. For some time his retreat could not be discovered, but at last he was found residing with a Romanist priest, I believe in Yorkshire, who it appeared was previously in correspondence with him, and was then employed in instructing him in the peculiar tenets of that Church. With difficulty he was induced to return to Oxford, the tutors having promised to overlook his offence. He subsequently took orders, and adopted extreme opinions of the Low Church school; so much so as to preach in barns and outhouses, and the open air, till he was inhibited from exercising his ministry both in the diocese of Lincoln and in Yorkshire. This, however, did not disqualify him in the opinion of that party of religionists from becoming the preacher at the well known proprietary chapel of St. John's, Bedford-row.—About this time he fell into a most extraordinary state of mind, and was subject to singular delusions, bordering on insanity. It was at one period a subject of consultation among his friends whether he should not be put under medical and legal restraint. But a friend who knew his peculiar disposition was induced to take him under his care, and in the course of two or three years he became pretty well restored. Subsequently he purchased the chapel at Ryde, and commenced there again with evangelical views, of the unsoundness of which, however, he speedily became convinced. He gradually subsided into a religious profession peculiarly his own, which combined ultra-Churchism with all the narrowness of mind of the school he had quitted. With all his popularity and deep religious feeling, he was, I fear, one of those who always had "a doctrine, an interpretation" of their own. I cannot but think he is a striking instance of the rottenness and instability of Low Church opinions, which, proceeding from, and centering in, self, afford no ground whereon to resist the assaults of the Romanist, who opposes (falsely and deceitfully, but yet often effectively) what he denominates the Catholic Church to the wretched "private interpretations" of enthusiastic and unlearned individuals. Primitive Catholicism alone furnishes such a resting place, whence may be defied equally the innovations of the Romanist and of the Evangelical persuasion.

But it would be wrong to be too severe on a man of undoubted piety and sincerity in his religious feelings, wavering and extravagant as they appear to have been. It is not improbable that a return of his former delusions may have occasioned the change (for conversion I cannot call it) which we have recently heard of. It is certain that, up to the very latest period, none of his friends were aware of his intentions, and always repudiated with indignation the accusation that he was verging towards Romanism. His absence was accounted for by the fact that he had gone to inspect a living which was offered for his acceptance by his college. Let us hope that this cloud may pass away from him, and that the Romanist new Church at Birmingham may yet be disappointed of its expectant pastor.

I am, Sir, yours, &c.,
DISCIPULUS ECCLESIÆ ANGLICANÆ, AND M. A. OF OXFORD.

Athenæum, Nov. 23, 1841.

The Rev. Cleland K. Nelson having changed his location, requests that in future all his letters, papers, &c., be directed to Tye River Ware-house, Nelson co., Virginia.—*Southern Churchman.*

Massachusetts.—The Rev. Alexander H. Vinton, M. D., of Providence, R. I., has accepted a call to the rectorship of St. Paul's Church, Boston.—*Ib.*

It is stated that the Rev. John Wayland, pastor of one of the Baptist churches in Salem, and brother to Dr. Wayland, President of Brown University, R. I., is about to enter the Protestant Episcopal Church.—*Ib.*

Confirmation.—The Right Rev. Bishop Griswold visited Grace Church, Boston, on Sunday last, and confirmed thirteen persons.

WEST AFRICA.

Miss Maria V. Chapin, from Newbury, Vermont, and Miss Martha D. Coggeshall, from Bristol, R. I., have been appointed by the Foreign Committee teachers in this mission, and will accompany Mr. and Mrs. Payne, whose departure has been postponed until early in January. Mr. George A. Perkins and wife arrived in New York from Cape Palmas, on the 9th December. Mr. Perkins returns in feeble health, occasioned by over-exertion in the labor of the mission.

The past season has been more trying to the health of the mission than any since its commencement, all its members suffering more or less. Notwithstanding this and other discouragements, the Rev. Mr. Minor had proceeded to Taboo on the coast forty miles to the eastward of Cape Palmas, where he was about to commence a new station. The prayers of the Church are specially desired for this mission, and for those about to embark.

The Foreign Committee earnestly solicit the early collection of funds designed for that Department, the means at their command having been entirely exhausted.—*Spirit of Missions.*

At a meeting of male members of the congregation worshipping in the room over the Washington Engine House, in south St. Louis, held on the 28th of December, the Right Rev. Jackson Kemper, D. D., was requested to take the chair, and Mr. F. W. Southack was appointed Secretary.

A Parish was organized by the name of *St. John's Church*. Articles of Association were adopted, according to the Constitution and Canons of the Protestant Episcopal Church in the United States and of the Diocese of Missouri. The following gentlemen were then elected Vestrymen:

Messrs. Joseph V. Garnier, J. W. Ayres, Dr. J. W. Hall. F. W. Southack, William G. Clark, Jos. Kleim, jun., and James K. Thompson.

At a meeting of the Vestry, Messrs. Garnier and Ayres were appointed Wardens. The Rev. Whiting Griswold, Deacon, was elected Rector, and has entered upon his duties as such.—*St. Louis New Era.*

DIED,

On Tuesday morning, 25th inst., Henry Gordon, only child of Gordon W. and Ann G. Burnham, aged 2 months and 6 days.

At Washington, on Saturday, the Rev Robert Dyce, of the Protestant Episcopal Church, formerly of Key West, Florida, and for the last ten months a clerk in the office of the Auditor for the Post Office Department.

OBITUARY.

Died, at Newburyport, on Thursday morning, Jan. 13, Mrs. Mercy, widow of the late Rt. Rev. Edward Bass, D. D., first bishop of Massachusetts, aged 87.

Many of our readers have long known and respected the excellent lady whose death is here recorded—Clergymen in different portions of the country, who have visited Newburyport, will remember the deep interest which she always manifested in all who were engaged in furthering the prosperity of the Church over which her husband presided with so much mild decision and faithfulness. We copy the following notice from the Mercantile Journal, of this city:

During the life-time of her honored husband, and in the period subsequent to his decease, (which took place, Sept. 10, 1803,) when her own health permitted, and encouraged by the company of a sister, remarkable for cheerfulness, industry, and benevolence of spirit, Mrs. Bass largely contributed to the social pleasure of her friends. She never failed to give those polite and ready attentions to friend and stranger which insensibly support society, and add so much to its enjoyment; while her charity and delicate benevolence, in a hidden stream, nourished, relieved, and gladdened, wherever she knew of want or suffering. None who have known them, need to be reminded of these united sisters, nor will fail to remember in the one a remarkable animation and courage, which no suffering could conquer, or in the other a uniform and dignified politeness, mingled with kindly, affectionate interest.

After the peaceful removal of her sister, Mrs. Bass bore submissively the loneliness of her condition, and immediately prepared more distinctly for her own departure; setting her house in order, distributing memorials to her friends, and disposing all as she would wish to leave it. She retained the management of her small household to the very last, while her tottering step and feeble hands made its neatness and good order surprising. Fearful always of troubling her friends, she gave them uneasiness only by her willingness to dispense with attentions they thought needful to her comfort; while every little service they had opportunity to render, and every attention they paid, was gratefully acknowledged and earnestly requited.

Her sickness at the last was short: it found her prepared and peaceful, perfectly calm and submissive.—Clearly retaining her faculties and consciousness of all around her, she received every attention with a grateful pleasure, mindful herself, even in the utmost feebleness, of even the least attention due or acceptable to others. Repeatedly questioned of her state of mind, she answered satisfactorily. When afterwards asked if she wanted any thing, she said, quietly, "I want only patience and resignation;" and when the source of these was referred to, she distinctly said, "I rely upon my Saviour." The evidence of this reliance was seen and acknowledged in the uniform calmness and self possession of her manner. The reward of a life of quiet, humble piety was evident in the peacefulness of her last sickness; and the lesson of her dignified submission, patience, and unfailing kindness, will, we hope, be neither unimproved nor forgotten.—*Christian Witness.*

CALENDAR,

JANUARY.

30. Sexagesima Sunday.

FEBRUARY.

2. The Presentation of Christ in the Temple, commonly called the Purification of St. Mary the Virgin.
6. Quinquagesima Sunday.
9. The First Day of Lent, commonly called ASH WEDNESDAY.
13. First Sunday in Lent.
16. } Ember days.
18. }
19. }
20. Second Sunday in Lent.
24. St Matthias the Apostle.
27. Third Sunday in Lent.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

City of New York. Second Sunday after Epiphany, January 16, confirmed 57 in St. Stephen's Church.

Westchester County. Wednesday, January 19, consecrated St. Luke's Church, Somers. The Instrument of Donation by the Vestry, was presented to the Bishop by the Hon. Joshua Purdy, Senior Warden, and read by the Rev. Alfred H. Partridge, Rector of St. Matthew's Church, Bedford. The Sentence of Consecration was read by the Rev. Alfred M. Loutrel, Deacon, Missionary at Patterson, Putnam county, and Pawlings, Dutchess county; and the Morning Prayer by the Rev. Robert W. Harris, Rector of Grace Church, Whiteplains, assisted by the Rev. William C. Cooley, of Peekskill, who read the Lessons; and the Sermon preached by the Bishop.

BISHOP ONDERDONK'S APPOINTMENTS

FOR THE ANNUAL CONFIRMATIONS IN THE CITIES OF NEW YORK AND BROOKLYN.

Sexagesima Sunday, January 30, Grace Church.

First Sunday in Lent, February 13, Christ Church, *Brooklyn.*

Second Sunday in Lent, February 20, Christ Church, *New York.*

Third Sunday in Lent, February 27, St. George's Church.

Fourth Sunday in Lent, March 6, French Church du St. Esprit.

Fifth Sunday in Lent, March 13, Zion Church.

Sunday next before Easter, March 20, St. John's Church, *Brooklyn.*

First Sunday after Easter, April 3, St. Philip's Church, *New York.*

Third Sunday after Easter, April 17, St. Luke's Church.

Fourth Sunday after Easter, April 24, St. Mary's Church, *Brooklyn.*

The Rev. R. C. Shimeall respectfully informs his friends, and Episcopalians generally, that his *deferred Lecture* on "THE SIGNS OF THE TIMES," will be delivered (D. V.) next Sunday evening, at the *Apollo Room* in Broadway, between Canal and Walker sts. Service to commence at 7 o'clock.

N. B. The clergy of the Church, not otherwise engaged, are respectfully invited to attend.

January 22, 1842.

NOTICES.

GENERAL THEOLOGICAL SEMINARY.

A public examination of the students of this Institution will take place in the chapel of the Seminary, on Friday and Saturday, the 11th and 12th days of February; commencing at 9 o'clock in the forenoon of each day, and continuing until half after 2 o'clock, P. M.

BIRD WILSON, Dean of the Faculty.

January 26th, 1842.

ACKNOWLEDGMENTS.

MISSIONARY AT LARGE.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

From E R U, $3; by the hands of Mr Butler, from A L, $10.

Further donations will be thankfully received, and may be left at 28 Ann street; Mr. Sparks, office of the Churchman, 111 Nassau street, up stairs; Swords, Stanford & Co, 152 Broadway; or at the residence of the subscriber,

BENJ. EVANS,
Missionary at Large, 360 Broome-St.

N. B. Please to read the notice of the Missionary at Large, in another column of the Churchman.

New York, January 27, 1842.

MISSION CHURCH OF THE HOLY EVANGELISTS.

The subscriber gratefully acknowledges the receipt of the following donations for the poor:

From a lady of Ascension ch, 2 comfortables and 12 garments. From A L, through Mr Butler, $10. From E, $10, and $4 from a lady of St Paul's chapel, both through Swords, Stanford & Co.

Further donations will be thankfully received, if left with Swords, Stanford & Co., 152 Broadway; at the Depository, 28 Ann street; or at the residence of the Missionary,

JESSE POUND,
January 27, 1842. 26 Vandam street.

MISSION CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

By Swords, Stanford & Co, from S Cambreling, Esq, $25. By Thomas C Butler, Esq, from E E S, $6. From C, $10.

Donations are respectfully solicited. They may be left with Swords, Stanford & Co, 152 Broadway; at the Union Depository, 28 Ann street; at the office of the Churchman, 111 Nassau street; or at the residence of the Missionary. LOT JONES, 192 Allen-st.

N. B. He had hoped that a special appeal to the benevolent would be unnecessary. But he has no other alternative. All the means placed at his disposal have been appropriated, in that way, which the experience of past years had proved to be most beneficial; and many very trying cases remain, which he has neither the liberty nor the inclination to disregard. An unusual amount of sickness has greatly increased the pressure of want, and rendered assistance indispensable. Will not those whom God has abundantly blessed, remember the sons and daughters of affliction? Further donations to meet the present exigency, are respectfully solicited. They may be left, &c. Jan. 27, 1842.

CITY MISSION.

The Treasurer of the N. Y. P. E. City Mission Society acknowledges the receipt of the following sums, since November 1st.

From J R Le Roy $30, David Austen 25, Charles W Larp 20, Wm A Wilmerding 10, Hiram Raynor 5, Thomas Crowe 5, F Schurchardt 5, Anonymous 5, Mrs Henry Parish 50, An officer of the Army 13, Peter A Jay 50, P A Schermerhorn 50, Duncan C Pell 5, Henry Carey 25, Ogden Haggerty 5, Peter Lorillard, jr, 25, G P Coffin 5, F P Sage 5, Charles Carville 10, A Friend 5, Wm E Johnson 20, Miss C Lorillard 25, Captain Spencer 10, J D Wolfe 25, Wm N Seymour 20, Edward Prime 25, Wm H Aspinwall 35, J R Herrick 25, G Wisner 5, Eli White 25, Mrs James Sheafe 20, James F Sheafe 20, E G Fuile 25, Wm Douglass 50, Samuel Ward 20, George Jones 20, Jasper Grosvenor 20, Sunday school teachers of St Bartholomew's ch 42, Female Education and Missionary Society of St Luke's ch, 50, Thomas Garnor 5, A New Year's gift, by S, 1—$831.

From the heirs of Thomas Otis, Esq, deceased, being the amount of his bequest to this Society, $5,000. Total receipts, $5831.

LEWIS PHILLIPS, Treasurer,
Jan. 27, 1842. 54 Wall street,

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums—

From St John's ch, Monticello, Rev E K Fowler, $2. Mrs J I Mumford, donation, $3. Calvary church Sunday school, Brooklyn, by Mr Alexander Kissam, $6 50. Sinclair Toupey, annual, $2. C A Lee, M D, do, $2. Mrs Kirkpatrick, do, $2 50. W G P, for the German Prayer Book, $0 50. J W Francis, M D, annual, $3. W H Townsend, annual, $2. Charles Tomes, annual $5. J O Smith, M D, annual, $2. John T Smith, annual, $2. Rev Ravaud Kearney, Clermont, $6. Total amount, $38 50.

Donations and subscriptions thankfully received by

THOMAS BROWNING, Treasurer,
THOMAS C. Butler, Agent,
At the Depository, 28 Ann-street.

New York, January 27, 1842.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From S Burrell, annual, $1. W G P, donation, $1. J W Francis, M D, annual, $2. Wm H Townsend, annual, $1. Thomas L Wells, annual, $1. J O Smith, M D, annual, $1. St James' ch, Woonsocket, Rev Asel Dow Cole, $5. Rev Ravaud Kearney, Clermont, $1 50. Dennies & Radford, St Louis, $4. Total amount, $17 50.

Donations and subscriptions thankfully received by

THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, Agent,
At the Depository, 28 Ann street.

☞ Roman Fallacies and Catholic Truths, a Tract just published by the P. E. Tract Society, at their Depository, 28 Ann street.

New York, January 27, 1842.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 20th inst., has received the following contributions, viz.

From the estate of the late Thomas Otis, Esq, being the amount of his bequest, by Jacob R Le Roy, Esq, $5000; Lieut E R Long, U S A, Fort Monia, East Florida, $10; Trinity ch, Columbia, S C, offerings to January 1st, $90; from the same contributions, Ladies' Working Society, $50; St James' ch, Chicago, Ill, per Rev C Dresser, $10; Newark, N J, $16 67; Rev F H McGuire, Va, $5; Raleigh Parish, Amelia co, Va, per Mrs Meade, $3 25; from the churches of East Russell Parish, Bedford co, Va, $42; St Ann's and South Farnham Parishes, Essex co, Va, per Rev J P McGuire, rector, one half, $35 67; St James' ch, New London, Con, for Mishawaka, Ind, $20; sundry persons in New York, for the same, per Rev R S Adams, $10; All Saints' ch, New York, per Rev B I Haight, rector, $[illegible]04; St Bartholomew's ch, New York, part of annual collection, not designated, $64 58; $5 designated "Domestic Missions," also $2 and $1, "Indian Missions"—$72 59; Christ ch, Gilbertsville, New York, per Rev J Ransom, $10. Total amount, $5572 21.

JOHN D. WOLFE, Treasurer.

New York, January 27, 1842.

THE FUND FOR AGED INFIRM CLERGYMEN.

"The Treasurer of the Convention" acknowledges the receipt of the following contributions for the above fund, since last acknowledgment, viz:

From Mrs L E P, of Hampton, a thank-offering, on recovery from sickness, $5. St Paul's ch, Albany, Rev W J Kip, rector, $25. Trinity ch, Athens, Rev Thomas Mallaby, rector, $6. Total amount, $36.

C. N. S. ROWLAND, Treasurer
of the Convention of P. E. Church, N. Y.

January 27, 1842.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz:

From St Anna's ch, Fishkill Landing, Rev F Clarkson, rector, collection on Thanksgiving Day, for Missionary fund, $21. St John's ch, Exeter, $5, and St Luke's ch, Richfield, Rev John Hughes, special collections, for Missionary fund, $4. St Andrew's ch, and Trinity chapel, Staten Island, Rev Dr Moore, rector, $19 76. Trinity ch, Athens, Rev Thomas Mallaby, rector, special collections for Education and Missionary fund, $13 50. Total amount, $63 26.

C. N. S. ROWLAND, Treasurer,
Jan. 27, 1842. 55 Water-s

FOREIGN MISSIONS.

The treasurer acknowledges the receipt of the following sums since last report:

From T H Barton, Providence, R I, weekly offerings of Grace ch, for 1841, first payment, for support of John A Clark, and George S Wardwell, Cape Palmas, $40; Juvenile Sewing Circle of Grace ch, for support of Eleanor S Vinton, Cape Palmas, $20—60. St Paul's church, Springfield, Ill, offering for Africa, $10. W H Hubbard, receiving agent, Richmond, Va, from a member of St Paul's ch, Lunenberg county, Va, for Africa, $5. St Paul's ch, Petersburg, Va, for Africa, $31. Rev F McGuire, foreign, $5. Raleigh Parish, Amelia co, Va, per Mr Mead, $3 25. A friend of Foreign Missions, per Rev Wm M Jackson, Charlotte co, $5. Additional collection at St George's ch, Flushing, Dec 13, 1841, $5. Lieut Edward R Long, U S A, Fort Monia, Fa, one half, $10. Offerings of Trinity ch, Columbia, S C, to 1st inst, for Foreign Missions, through Rev P J Shand, rector, $60. St Peter's ch, Perth Amboy, through Rev J Chapman, rector, one half, $16 60. Through Messrs Bell & Entwisle, Alexandria, D C—for Africa, from Dr Wm Nelson, Clark co, Va, $25; Mrs Byrd, $2; Miss Abby Nelson, $1; cash, $0 87; Miss Landonea Randolph, Henrico co, Va, $5; Mrs M Bennet, Washington, D C, $5—$38 87. Through, do, for Greece, part of a collection made at the visit of Rev Mr Hill, Frederick Parish, Milwood, Va, $51 13; Rev Mr Balch, from children of Sunday school of St Bartholomew's ch, N Y, for Education of Sophia Bartholomew, at Cape Palmas, 1st annual payment, $20; for Foreign Missions generally, $25; do. for Texas, $7; one half of balance of collection, $64 58—116 58. Rev P McGuire, from St Ann's and S Farnham parishes, Essex co, Va, one half, $35 58. Total amount, $453 01.

J. SMYTH ROGERS, Treasurer.

☞ The Treasurer also acknowledges the receipt of *Five Thousand Dollars*, the amount of a legacy from the estate of Thomas Otis, Esq, through Jacob R Le Roy, Esq. Jan. 27, 1842.

CHURCH DEPOSITORY,

NO. 28 ANN-STREET.

Letters have been received at the Depository of the General P. E. S. S. Union, during three weeks ending Jan. 27, from the following persons, viz.

Rev T W Coit, D D, New Rochelle, with remit; Mrs M B Tyler, Frederick, Md, with remit; Rev E Y Buchanan, Piquea, Penn; Joseph Gill, Richmond, Va; D Brunner, Baltimore; Sanford Hunt, Hunt's Hollow, with remit; S W O Stone, Elizabethtown, Ky, with remit; Rev S B Shaw, Lanesborough, Mass, with remit; J L Clerke, Newport, R I; Rev A E Ford, Key West, Fa; W W Taylor, Michigan City; Rev A Louderback, Owego, with remit; L H Young, New Haven; Henry Perkins, Phil; R S H George, Phil; Jared Lake, Southport, Wis, with remit; Charles Stimpson, Boston; A White, Brooklyn, Con, with remit; J Hathaway, Rome, with remit; P M at Princess Anne, Md, with remit; P M at Derby, Con; W C Court, Mobile, Ala; Rev S S Lewis, Mobile; Rev Henry Gregory, Syracuse, with remit; Rev A Ten Broeck, Newark; Rev W Croswell, Auburn, with remit; W R Earle, Manhasset, with remit; Charles Stimpson, Boston, with remit; Rev W W Hickox, Fayetteville, with remit; John H Simmons, Phil, with remit; P M at Utica; Rev A D Cole, Woonsocket, R I, with remit.

Packages have been forwarded during the same period as follows:

To Rev Francis Vinton, care Charles Tillry, agent, &c, Newport, R I, per steamer New Haven; R S H George, Phil, 2 packages, per Harnden's Express; D Brunner, Baltimore, per do; Joseph Gill, Richmond, per sch Lynchburgh; W Rowland, Norfolk, Va, per sch J W Kimpton; Rev W H Walter, Schenectady, per Harnden's Express; Charles Stimpson, Boston, sent to C S Francis; W C Court, care of John Ryan, Mobile, Ala, per brig Selma; Rev J H Wingfield, care of W Rowland, Norfolk Va, per sch Ann D; L H Young, New Haven, per steamer Belle.

CHURCHMAN'S LIBRARY.

THE volumes of this Library are of a standard character; they are highly recommended by the bishops and clergy of the Protestant Episcopal Church. Each volume complete in itself; can be had separately or in uniform sets.

Heart's Ease; or a Remedy against all Troubles; by Symon Patrick, D. D., late Lord Bishop of Ely.

A Discourse Concerning Prayer, and the Frequenting Daily Prayers; by the same author.

Godly Meditations upon the Most Holy Sacrament of the Lord's Supper. By Christopher Sutton, D. D., late prebend of Westminster.

Disce Mori—Learn to Die. By the same author.

Sacra Privata; the Private Meditations, Devotions, and Prayers, of the Right Rev. Bishop Wilson. The only complete edition.

Thoughts in Past Years; a beautiful Collection of Sacred Poetry, by the author of the Cathedral.

The Early English Church; or Christian History of England in early British, Saxon, and Norman Times. By the Rev. Edward Churton, M. A. With a Preface by the Right Rev. Bishop Ives.

Christmas Bells; a Tale of Holy Tide, and other Poems. By the author of Constance, Virginia, &c.

☞ The succeeding volume of this beautiful uniform series will be entitled Disce Vivere, Learn to Live, by Christopher Sutton, D. D.

D. APPLETON & CO., Publishers,
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BEING a Commentary on the Book of Common Prayer, in one octavo volume of 800 pages, is published by the subscriber, on beautiful fine paper, and in various styles of binding.

About five hundred copies were subscribed for in New York and Brooklyn; and so favorably was the work received, that there has been a constant demand for it ever since made known to the public. One of the subscribers in Brooklyn has called and taken three additional copies for his friends. A subscriber in New York called before Christmas and ordered three copies in extra gilt binding to be given to friends as Christmas presents. And another one called and obtained a copy in extra gilt Turkey morocco, to be sent to the lady of the Rev. Mr. Hill, missionary in Greece, as the most appropriate and beautiful present he could make. These cases are samples of other similar ones.

But the most liberal patronage for the work has come from distant places—from Boston, Philadelphia and Baltimore. A single countryman of Connecticut has circulated in his own neighborhood, one hundred copies. For one of our new parishes at the south—Mobile—the rector first ordered eighteen copies; and these were so readily disposed of, he ordered twenty-five more; and a single clergyman of Virginia has taken two hundred copies.

Price of the work.

Turkey Morocco, extra gilt,	$8 00
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Philadelphia sheep, library style,	5 00

Orders from the Rev. clergy, and Episcopalians generaly, solicited, by

mily. ALEXANDER V. BLAKE,
Jan. 29. 54 Gold street.

CHURCH AND PARLOR ORGANS.—GEO. JARDINE, *Organ Builder*, Anthony-st., next door to Broadway, New York, manufactures in the most superior manner, and at reasonable prices, all kinds of Organs, from the largest size to the smallest. Also Church Organs with barrel movements in addition to the finger-keys, by which psalmody is performed in the first style of execution and by the simplest mechanical means. This class of Organs is particularly useful in country churches, where organists cannot be procured, and has long been in general use in country churches throughout England. Dec 4.—yly

☞ JOHN MORRISON, Sexton in the Parish of Trinity Church, and Undertaker, having been appointed by the Corporation of Trinity Church, Superintendent of Funerals and Interments in the ground belonging to them, all applications for interments in their ground must be made to him from 9 A. M. to 3 P. M. at the Trinity Church Vestry Office, corner of Fulton and Church sts, and at other hours at his house, No. 17 Clarkson st, near Hudson st. He will find all articles requisite for funerals on reasonable terms, and give punctual attendance. Dec 11—yly

JUST RECEIVED, *at this office, and for sale*: Temple and the Country Parson.
Wreaths and Branches for the Church.
Christmas Bells and other Poems.
Festivals and Fasts of the Church.
Dictionary of the Church. By Rev. W. Stanton.
Family Prayers. By Bishop Brownell.
A few copies of *large* edition of the *Music of the Church*, with Psalms and Hymns annexed.
Fine Prayer Books, in various bindings.
J. A. SPARKS, 111 Nassau st., up stairs.
December 25. tf

REPORT ON EDUCATION. Presented to THE GENERAL CONVENTION of *the Protestant Episcopal Church*, at its session in New York, October, 1841.

CALENDAR OF SCRIPTURE LESSONS FOR THE YOUNG, for the year 1842. Prepared for *the General Protestant Episcopal Sunday School Union.*

Published and for sale
AT THE CHURCH DEPOSITORY,
Jan. 22, 1842. 28 Ann st.

NEW MANUAL, &c.

JUST PUBLISHED and for sale by Swords, Stanford & Co., a new and handsome edition of that very valuable work, The New Manual of Devotions, revised and enlarged by the Rt. Rev. Bishop Ives, in one volume. Price $1.

Also, a Catechism, designed to be taught orally, by the same author. Price $1 per dozen.

In press, and will shortly be published, Beckersteth's Treatise on the Lord's Supper, revised and enlarged by the author, with notes, &c., by an American editor.

The above, and all the other publications of Swords, Stanford & Co., can be had also of

J. A. SPARKS,
at the office of the Churchman.

January 22, 1842.

ORGANIST.

A EUROPEAN LADY, just arrived, is desirous of obtaining a situation in the above capacity, having had charge of an Organ for a number of years, has no doubt of giving every satisfaction.

Letters addressed "Organist," at this office, will be attended to. Jan 14, 1842—3t

ORGAN MUSIC.

A CHOICE collection of Voluntaries for the Organ, by the first masters, for sale very low.

Apply to J. A. SPARKS, office of the Churchman, 111 Nassau street. Jan. 22, 1842

DR. HENSHAW'S SERMON.

ON the Death of the Rt. Rev. Richard C. Moore D. D., Bishop of the diocese of Virginia, just received and for sale at this office. Jan. 22.

NEW BOOKS,

PUBLISHED BY THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION,

THE BLESSINGS OF PROVIDENCE; or, A TALE OF THE OLDEN TIME, FOR CHILDREN—with eight beautiful engravings.

THE CHILD OF THE CHURCH—By the author of "Records of a Good Man's Life," &c., &c.

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The following series of books have been put up in a neat case, forming an elegant and valuable gift for children:

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TREATISE ON PRAYER,
VISIT TO NAHANT,
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BLOSSOMS OF CHILDHOOD,
AGATHOS,
A WEEK IN THE NEW YEAR,
FRANCIS LUCAS,
VISITS TO AUNT CLEMENT,
PATRICK'S BOOK FOR BEGINNERS,
THE BLESSINGS OF PROVIDENCE.

For sale at the Church Depository, 28 Ann street.

January 7, 1842.

PATRICK LOWTH WHITBY'S COMMENTARY.

FOR sale by BARTLETT & WELFORD, at their Antiquarian Bookstore and Repository for Standard Literature,

229 BROADWAY,
under the American Hotel,

A very fine copy of the original folio edition of that rare and valuable work: *A Paraphrase and Commentary on the Sacred Books of the Old and New Testaments.* By Symon Patrick, D. D., Lord Bishop of Ely. Dr. William Lowth and Dr. Whitby, Complete in 6 vols. folio, in calf binding.

N. B. The most important Theological Works, both recent and modern, always on sale at the lowest prices, as above.

Catalogues furnished gratis on application.

December 11. tf

THE TRUE CATHOLIC CHURCHMAN, in his Life, and in his Death: The Sermons and Poetical Remains of the Rev. Benjamin Davis Winslow, A. M., Assistant to the Rector of St. Mary's Church, Burlington, New Jersey, with notes, and the Funeral Sermon by the Rt. Rev. Geo. W. Doane, D. D., LL. D., Bishop of the Diocese. 1 vol, 8vo.

CHRISTIAN BALLADS. 1 vol, 12mo.

SACRED MELODIES, or Hymns for Youth with appropriate selections from Scripture. 1 vo 12mo.

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INSTRUCTION IN VOCAL AND INSTRUMENTAL MUSIC.

THE undersigned, having recently established himself in this city, offers his services as an instructor of Vocal Music, the Piano Forte, Thorough Base and Composition, and the Flute. Having been for several years employed as an instructor of music, he flatters himself that he shall be able to give satisfaction to all who may favor him with their patronage. He will give lessons to individuals or classes, at his room, No 111 Nassau-street, or at private houses. Orders left at his room, or with Messrs. Firth, Hall & Pond, No 1 Franklin Square, will be promptly attended to.

BENJ. WYMAN.

REFERENCES.

Mr. S. B. Pond, Mr. George Andrews, Mr. J. A. Sparks, Mr L. B. Wyman, *New York*; Mr. Lowell Mason, Mr. H. W. Day, Mr. J. F. Warner, *Boston.*

New York, Oct 30, 1841.

THE REV. D. FRASER'S

CLASSICAL, Mathematical, and Commercial Academy, Twenty-fourth street, (near the Eighth Avenue.)

Terms may be known, by applying to the Principal at the Academy, from 9 o'clock, A. M., to 3, P. M.

Oct 22 tf

JOURNAL OF CONVENTION.

THE Journal of the Fifty-Seventh Convention of the Diocese of New York, is now ready for delivery. Copies have been mailed for the clergy, and for the lay delegates who attended Convention; and packages have been forwarded to those parishes with respect to which the Secretary has received instructions, agreeably thereto, in every instance where this was found practicable.

Parishes yet to be supplied may send for their numbers to THE CHURCH DEPOSITORY, 28 Ann street.

January 15, 1842. 3t

JUST PUBLISHED,

By J. A. Sparks, at the office of the Churchman,
111 Nassau street,

DR. HODGES' ESSAY
ON
THE CULTIVATION OF CHURCH MUSIC.

Price 18 cts.

Oct 2.—tf.

HENRY ERBEN informs his friends and customers that he has made arrangements for the temporary accommodation of his workmen, all of whom will continue in his employ, notwithstanding the recent destruction of his manufactory, and that he is prepared to receive orders and transact business as usual.

Through the kindness of W. W. Fox, Esq., President of the New York Gas Light Company, he has been furnished with an office in their building, No. 176 Centre street, where any communications to him may be addressed.

H. E. has been fortunate enough to save a large quantity of seasoned lumber from the late fire, which will enable him to execute organs as heretofore.

October 16. tf

TRACTS FOR THE TIMES,

NO. 90.

JUST published, and for sale at this office, pp. 86 price 37½ cents, or three copies for $1. Orders enclosing the cash, will be promptly attended to, and the Tract forwarded to any part of the country by mail, or otherwise, as may be directed.

J. A. SPARKS, 111 Nassau street.

June 26. tf

POETRY.

From the Knickerbocker.

THOUGHT.

I.

Boundless, illimitable, who can trace
Thy varied journeyings through the realms of air?
Thou mock'st each barrier of time or space,
And fliest on swiftest pinion every where;
By thee we track the past, long ages gone,
Lost in the dark abyss of buried time,
Or strive to pierce the future, dim, unknown,
Or, soaring upward, seek th' eternal clime;
We revel 'mid the stars, in the high dome
Of God's all-glorious temple richly spread,
Make 'mid their shining hosts the spirit's home,
Among their living lights where seraphs tread;
Hold our free course unchecked, till lost, amazed,
We sink again to earth, with our bright pathway dazed.

II.

But thou hast *earthly* rovings, boundless Thought!
O'er the wide world thine eager wing is flying,
To vine-clad realms where fragrant winds are sighing;
To fairy-haunted grove, or storied grot,
Thither thou lead'st us; hoary mountains piled
High in the clouds, broad lakes, and rivers fair,
And green savannas stretching vast and wild—
We know them all, by thee borne swiftly there.
The lava-buried cities, ancient Rome,
Judea's queen, so honored, so debased,
Where He, the Man of Grief, vouchsafed to come,
And through her streets His path of sorrow traced—
To these we speed us, what can stay thy flight,
Ethereal essence!—swift as flash of light?

III.

And yet a power more dear is thine, O Thought!
By thee long-parted friends together meet,
Though seas divide them, by thy magic brought
In close companionship again! how sweet
To speak kind words of sympathy, once more
To linger spell-bound on some long-loved face,
Again each faded lineament retrace,
Till faithful memory all their charms restore!
The lonely mother at her cottage hearth,
Shudders to hear the storm go rushing past,
And as in fitful and demoniac mirth,
Shrieks forth in trumpet-tones the madden'd blast—
While roars the tempest, roll the blacken'd clouds—
She seeks her sea-boy's form, rock'd in the spray-wreath'd
shrouds.

M. N. M.

THE CHURCH, THE FULNESS OF CHRIST:

THE SERMON, PREACHED BY REQUEST OF THE VICAR, WITH THE CONSENT OF THE LORD BISHOP OF THE DIOCESE, AT THE CONSECRATION OF THE PARISH CHURCH, LEEDS,

On Thursday, September 2, 1841:

BY THE RIGHT REVEREND

GEORGE WASHINGTON DOANE, D.D., LL.D.,

BISHOP OF NEW JERSEY.

"—— And come he has; and been received by the Bishops, the Clergy, and the Laity of the Church of England, in a manner for which his heart will ever be thankful. He has heard it stated by the Archbishop of Canterbury, that he thinks the connection between the two Churches will be the surest means of promoting peace between the two countries. (Hear, and cheers.) You have heard how he has been received by our beloved Metropolitan; and you yourselves, I know, will gladly thank him for the kind service he has rendered us; and will delight to second, *what his Grace*, the Archbishop of York, has commissioned me to propose, that the Right Rev. Prelate, the Bishop of New Jersey, be requested to publish the Consecration Sermon. (Loud cheers.) On Saturday next, he sails for his native land. We wish him a good voyage; and say to him, and to his Church, *God speed!*"—DR. HOOK.

[DEDICATION.]

To the Most Reverend the Lord Archbishop of York, and to the Right Reverend the Lord Bishop of Ripon, this Sermon, preached by permission of the latter, and printed at the desire of the former, is now inscribed, as the memorial of an occasion of Catholic intercommunion, which has gladdened many hearts, as the new dawning of a brighter day; and also in grateful acknowledgment of personal kindness, by their most affectionate and faithful brother in Christ,

GEORGE WASHINGTON DOANE,
Bishop of New Jersey.

Vicarage, Leeds, September 2, 1841.

"Let others then make their boast of their new-devised inventions, and aim at heaven by a private and untried way. We must stand upon the old and well-worn way, by which our forefathers, by which the primitive fathers of the Church, the Apostles, and all true Christians, have finished their course, and attained to eternal glory. And this way the English Church has disclosed, and clearly displayed to us. If in all things we follow this, turning aside neither to the right hand nor to the left, we shall proceed right onward to the celestial paradise. The end of others is a question which concerns not us: let them look to it themselves."—BISHOP BEVERIDGE.

EPHESIANS i. 22–23.

Head over all things to the Church which is His body, the fulness of Him that filleth all in all.

The sacred Scriptures suffer great injustice from the prevailing use of isolated texts. No other book has ever been exposed to such unfairness. No other would be expected to endure it. And yet, to what other, whether the source, the subjects, or the composition be regarded, could its application be so dangerous? It was not so at the beginning. Neither St. Peter nor St. Paul dealt so with the old Scriptures. The earliest preachers were expositors of Holy Writ, and not declaimers from mere insulated words. Like the apostle, in his Roman lodgings, "they expounded and testified the kingdom of GOD, persuading them concerning JESUS, both out of the Law of Moses and out of the Prophets;"[*] even as the Divine Instructor, walking with the two disciples, on the evening of the day on which He rose, "beginning at Moses and all the Prophets, expounded unto them in all the Scriptures the things concerning himself."[†] This was a natural and practical proceeding. "The truth as it is in JESUS" was set forth thus in due connection. The analogy of faith preserved its just proportion. The word of GOD was rightly divided; and every one received his portion in his season.

Upon the use of isolated texts has grown the reception of isolated doctrines. Men lay the sacred platform out in triangles and parallelograms, and take their stand on this or that, as taste or fancy shall direct. That sentence of St. Paul, "all Scripture is given by inspiration of GOD, and is profitable,"[‡] comes to be lightly regarded. Men have their favorite writers, and their favorite books of Scripture. One claims to hold with one, the other with another, of the apostles. With one school, this is the great doctrine; that, with another. One is extolled as fundamental; others dwindle into nonessentials. A single truth is set up as the test of a standing or a falling Church: while integral portions of the same "faith, once delivered to the saints," serve but to breed suspicion of their advocates; and bring, on those who dare not separate "what GOD has joined together," the name of bigots and of formalists.

It was not so that the apostle had learned CHRIST, or that he taught and preached Him. Take as an illustration the passage whence the text is drawn. Observe how carefully he knits together in one the gracious truths which, in the Gospel, are revealed. So perfect the intermixture of the whole, that you know not where to begin, or where to leave off. So accurate the adjustment of the parts, that the omission of any one destroys the harmony of the whole. The text and context so complete in their connexion, that they involve the sum and substance of all Christian teaching. "Blessed be the GOD and Father of our LORD JESUS CHRIST"—it is so that the majestic strain begins—"who hath blessed us with all spiritual blessings in heavenly places in CHRIST," "in whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." Quickening you, he afterwards explains, but, in the same connexion, "who were dead in trespasses and sins, wherein in time past ye walked," "fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, even as others," "according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love:" "that" so, "in the dispensation of the fulness of times, he might gather together in one all things in CHRIST, both which are in heaven, and which are on earth, even in Him." Nor does he leave the subject, even with this full and graphic outline: man's dire necessity, as "dead in trespasses and sins," and so the child and heir of everlasting wrath; the riches of GOD's mercy, "for His great love wherewith He loved us," accepting us in His beloved Son, "in whom we have redemption through His blood, the forgiveness of sins;" its due and dutiful results, "that we should be holy, and without blame before Him in love;" its great and gracious end, "that, in the dispensation of the fulness of times, He might gather together in one all things in CHRIST." He dwells on it, enamoured of its beauty. He presents it in new forms. He groups its elements in new combinations. He insists again and again on our helplessness; and again and again admonishes us that all is of grace: "by grace ye are saved;" "by grace ye are saved through faith;" "according to the riches of His grace;" "the exceeding greatness of His power to us-ward who believe." He mounts up into heaven with CHRIST, whom GOD, for His self-sacrificing love, raised from the dead, and set "at His own right hand, in heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come, and hath put all things under His feet." And then, the crowning glory of the whole, he adds, and so concludes his glowing argument, "and gave Him to be the head over all things to the Church, which is His body, the fulness of Him that filleth all in all."

These words, presented thus in their connexion, declare, as isolated passage never could, the functions of the Church, in carrying on that greatest work of GOD, salvation through the Cross of JESUS CHRIST, to its entire completion. They teach us how, from first to last, in all the stages of its progress, He has wrought, works, and still will work, by means. In His most gracious purposes, the Lamb of GOD, St. John informs us, was slain from the foundation of the world;[§] that so, even to the first transgressors, the Bruiser of the serpent's head might mercifully be revealed. When the full time had come, the meek and holy Sufferer hung in bleeding agony upon the Cross, making atonement, in His suffering human nature, for all the sins of all mankind. And till the world shall end, and He who suffered then shall come again to reign for ever, it is in and through His body—that Church which he has purchased with His blood, to which He in heaven is "head over all things," which is "the fulness" even "of Him that filleth all in all"—that pardon, sanctification, and salvation are proclaimed and offered; and must be sought and found by all who are to reign with Him, when He cometh in his glorious kingdom. It is in Him that "we have redemption through His blood, the forgiveness of sins, according to the riches of His grace!" It is, we are expressly taught, that in the dispensation of the fulness of times, He might gather together in one all things in CHRIST, both which are in heaven, and which are on earth." Hath He "quickened us together with CHRIST," "when we were dead in sins?" The assurance of the very next words is, "(by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in CHRIST JESUS." Is "the exceeding greatness of His power to us-ward who believe" to be proclaimed? The apostle finds the height of that great argument in this, that He, who, in his glorified humanity, is set "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but in that which is to come, and hath put all things under His feet," is still, in gracious condescension to the world, which He came down to save, "head over all things to the Church, which is His body, the fulness of Him that filleth all in all."

"Head over all things to the Church which is His body, the fulness of Him that filleth all in all." These are amazing words. There is a solemn and mysterious awe about them, which we do not willingly approach. We feel that they must baffle every human grasp; and shrink from them with an instinctive dread. Yet, they were "written for our learning." They are part of that "Scripture," of which "all" "is profitable." They are inwoven, we have seen, with all that comes most closely home to us, as sinners before GOD; and breathes with most benign encouragement of sins forgiven, and of acceptance through the Cross. Divine and Holy Spirit, who hast promised thy instruction to the meek, chastise our spirits into meekness! Reveal to us, as our dull sight may bear, the radiance of thy truth! And make the blessed vision, through the light that beams for ever from the face of JESUS CHRIST, peaceful and hopeful to us here, and the assured earnest of the light of everlasting life!

The Church is the body of Christ;
He is its head over all things;
It is His fulness, even as he filleth all in all.

I. The Church is the body of CHRIST. So St. Paul, in many places. "He is the head of the body, the Church."[‖] "For His body's sake, apostle calls it "a great mystery." But so is death a mystery. And life itself a greater mystery. And before all mysteries is this, that which is the Church."[¶] "CHRIST is the head of the Church, and he is the Saviour of the body."[**] Doubtless, this is a mystery. The we, who bear about a [illegible]ing life, should yet, through the atonement of the Son of GOD, have hope and pledge of immortality. "Without controversy, great is the mystery of godliness; GOD was manifest in the flesh."[††] But though the incarnation be a mystery, it is a fact, no less; and we receive it on unquestionable testimony. Though the Cross of our Redeemer be a mystery, it is a fact, no less; and we embrace it with prevailing faith, as our sole rescue from eternal death. Though the ascension of the glorified humanity of JESUS be a mystery, it is a fact, no less; and we rejoice with joy unspeakable, that even in heaven we have a merciful High Priest, tempted once as we are, that He might sympathize with our infirmities, and succor us when we are tempted. Blessed and comfortable mystery, that the Church is the body of CHRIST! That when the eternal Son for our sakes became man, He not only humbled Himself to us, but raised us up to Him. That if He emptied Himself of His divinity, it was that He might take us into His humanity. That He loved us with such love, that not to be our friend, not even to be our brother, could suffice Him; but to be one with us, and make us one with Him: He, one with us in infirmity, that we might be one with Him in power; He, one with us in suffering, that we might be one with Him in happiness; He, one with us in death, that we might be one with Him in life; He, one with us in everything but sin, that, through the offering for us of Him who did no sin, we might be one with Him in righteousness and holiness. Blessed be His name, that though the relation be a mystery, the entrance into it, the continuance in it, the glorious issue of it, is no mystery at all; but simple, even to the level of that little child, in which He taught us to behold ourselves, as He would have us be. "Repent and be baptized every one of you, in the name of JESUS CHRIST."[‡‡] "As many of you as have been baptized into CHRIST have put on CHRIST."[§§] "We, being many, are one bread and one body, for we are all partakers of that one bread."[‖‖] "GOD is love; and he that dwelleth in love dwelleth in GOD, and GOD in him."[¶¶] "There is one body and one Spirit, even as ye are called in one hope of your calling; one LORD, one faith, one baptism, one GOD and Father of all, who is above all, and through all, and in you all."[*] "And He gave some, Apostles; and some, Prophets; and some, Evangelists; and some, Pastors and Teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of CHRIST: till we all come in the unity of the faith, and of the knowledge of the Son of GOD unto a perfect man, unto the measure of the stature of the fulness of CHRIST: that we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness of them that lie in wait to deceive; but speaking the truth in love, may grow up into Him in all things which is the head, even CHRIST: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love."[†] "Ye are come unto Mount Sion, and unto the city of the living GOD, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and Church of the first-born, which are written in heaven, and to GOD the Judge of all, and to the spirits of just men made perfect, and to JESUS the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."[‡]

II. As the Church is the body of CHRIST, so is He its "head over all things." The figure which makes the Church a living body, implies of course a living head. That head, the Scriptures cited teach, is CHRIST. Head, as He is the source to it of life; living, not only, but life-giving. Head, as He governs and controls it by His sovereign will. Head, as He sympathizes with it in all its joys and all its sorrows: sees of the travail of His soul, and is satisfied, when men come into its penitence and faith, and walk uprightly in its ways of peace and holiness; and, when its members suffer, or do wrong, is persecuted in their persecution, or crucified afresh by their unfaithfulness. "Head over all things" to His Church, by His Almighty power: ruling in heaven above, and on the earth beneath; and ordering all things, if its members have but faith in Him, for its advancement and the increase of its glory. "Head over all things" to His Church, by His abounding grace: anointing His ministers with holy oil; keeping for ever bright the golden chain let down from heaven of their perpetual priesthood; blessing their ministry with sinners, so that whosoever sins they remit, they are remitted; filling continually with the pure water of eternal life the laver of the new creation; pleading for ever for us, at the throne, the merits of that sacrifice for sins, by whose prevailing virtue the bread and wine become the "meat indeed," and "drink indeed," by which believing souls are nurtured for immortality; and giving to His "faithful people pardon and peace, that they may be cleansed from all their sins, and serve Him "with a quiet mind."[§]

III. The Church, which is the body of the LORD JESUS, and he its Head, is, finally, "the fulness of Him who filleth all in all." In other words of the same Scripture, it is "complete in Him." From Him, as from its living and life-giving Head, flows down perpetually the succors of that grace which makes it what it is, and what it ought to be. It has no power but of His gift, no virtue but in His merit. His is the light which makes its word of truth effectual. His is "the spirit of supplications," without which all its prayers fall, like spent arrows, long before they reach the throne. His is the grace from which alone its sacraments derive their efficacy, and all its gifts their worth. But, though, without Him, the Church has nothing, and is nothing; with Him, and in Him, she possesseth all things. "As it pleased the Father that in Him should all fulness dwell,"[‖] as "in Him dwelleth all the fulness of the Godhead bodily;"[***] so is the Church, as His body, "the fulness of Him that filleth all in all:" the fulness of His wisdom, guiding her by His gracious Spirit into all saving knowledge, that she may be, through all the changes of the world, as she has been, the ground and pillar of the truth; the fulness of His power, that weak as she may be, and small, and little thought of by the world, the gates of hell may never, as they never did, prevail against her; the fulness of His grace, that she may nurture His dear children at her bosom, sustain, against the conflicts of the world, the devil and the flesh, the men and women who take refuge at her altar, smooth the declining path of tottering age that courts the shelter of her peaceful shadow, and lighten, through the grave, the souls that in her sweet communion fall asleep in JESUS. What but His fulness, who fills all in all, made fishermen and publicans and tent-makers mighty to break down strongholds, and to overthrow high places, and to bring low every thought to the obedience of CHRIST? What but His fulness gave the victory to that small company of poor despised and persecuted Nazarenes against the might and majesty of all-controlling Rome; and made of one who came, like the Apostle Paul, in weakness, and in trembling, and in fear, more than an overmatch for Athens, and her proud philosophy? What but His fulness has sustained the pure, life-giving stream against the opposing currents of the world and hell; and makes its track still visible, in every land, by the fresh emerald verdure of its piety and charity? What but His fulness can supply one sinner that repenteth with the peace which passeth understanding; or strengthen one believer to achieve that noblest of all victories, the conquest of himself; or sustain one dying saint against that over-mastering fear with which mortality shrinks back, instinctive, at the thought of dissolution, and enable him to say, with the Apostle, in his noble rapture, "Oh death, where is thy sting? oh grave, where is thy victory?"

These are the trophies which make good the Church's claim to be His fulness, who fills all in all. The least of them is its sufficient proof. One life reformed, one soul converted, one mourner comforted, transcends all human skill, all human might. He only who fills all in all, who made the heart, who knows its frame, who skills to wield it at His will, is equal to these things. Her hoarded saints, her glorious martyrs, her missionaries that go forth with their hearts naked in their hands, her faithful children who deny themselves and take their cross and follow CHRIST, live to themselves no more but unto Him, and shine, in the reflection of His brightness, as lights in a dark place, the blessing and the glory of their age, the salt that keeps the world from dissolution—these are her marks, that she has been with JESUS; these the living and immortal fruits of that divine and glorious fulness which fills all in all. The tracks of human conquerors are forgotten, while the blood is yet upon their feet. The science, that could rear the Pyramids, could not perpetuate the name of their projectors. The marble moulders, and the brass corrodes, in utter mockery of man's attempts at immortality. But, like the memory of the box of ointment, which was poured upon the Saviour's feet, the humblest act of faith and piety shall never die; and when the heavens are shrivelled and the earth dissolved, the record that is written in the book laid up before the Lamb, shall still outshine, as it outlasts, the stars. "Then they that feared the LORD spake often one to another, and the LORD hearkened and heard it; and a book of remembrance was written before Him for them that feared the LORD, and that thought upon His name. And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels."[*]

(*To be continued.*)

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[*] Acts xxviii. 23.

[†] St. Luke xxiv. 27.

[‡] 2 Timothy iii. 16.

[§] Revelation iii. 8.

[‖] Colossians i. 18.

[¶] Colossians i. 24.

[**] Ephesians v. 24.

[††] 1 Timothy iii. 16.

[‡‡] Acts ii. 38.

[§§] Galatians iii. 27.

[‖‖] 1 Corinthians x. 17.

[¶¶] 1 John iv. 16.

[*] Ephesians iv. 4–6.

[†] Ephesians iv. 11–16.

[‡] Hebrews xii. 22–24.

[§] Collect for twenty-first Sunday after Trinity.

[‖] Colossians i. 19.

[***] Colossians ii. 9.

[*] Malachi iii. 16, 17.

From the Appendix to the Journal of the General Convention of 1841.

To the House of Clerical and Lay Deputies, in General Convention assembled:

At a meeting of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, held on the 14th of October, 1841, I was directed to transmit to the General Convention, the following transcript from the Proceedings of the Board.

With due consideration and respect,

EDWARD Y. HIGBEE,
Secretary of the Board of Trustees.

New York, October 15th, 1841.

The Committee appointed to inquire concerning the expediency of extending the course of study to the Seminary to four years, and should such extension be deemed by them expedient, to confer with the Faculty, and to prepare a plan for a course of study—respectfully report:

That they deem it highly important to the interests of the Seminary, and the advantage of the Church, that the course of study should be prolonged to at least four years.

The present course of study is confessedly only an introduction to Theology; yet, even as such, it does not introduce the student to every branch of that widely extended science. The Exegesis of Scripture, thoroughly as it is taught in its general outlines, and in their application to the exposition of the New Testament of our LORD and Saviour, is not carried out with any thing near that completeness which your Committee deem to be, if not indispensable, at least in the highest degree desirable, as preparation for the ministry of the word. Want of time precludes that careful study of much of the Old Testament, without which, the Candidate for Orders can hardly be considered as a well-instructed scribe, and which indeed is necessary to the adequate appreciation of the oneness and unchangeableness of the Divine designs, and the richness of their written revelation in the sacred volume.

Polemical Theology, in itself no doubt not the most eligible occupation of the mind of the theological novice, is nevertheless a very necessary furnishment for the pastor of a flock, surrounded by heresy and schism, rampant and varied, almost beyond example, as they are in many parts of our country. The Candidate for the Ministry can hardly be considered as prepared for the discharge of his sacred office, unless made acquainted with the principal controversies by which the truth, as we hold it, is assailed by the various classes of heretics and schismatics, and defended against their assaults.

The Romish errors and corruptions in particular, demand especial notice, as well on account of the proselyting and aggressive spirit of their maintainers, as because, by common consent, our Church is regarded as occupying the forefront of the battle against them.

Yet Polemical Theology, and in particular the Romish controversy, receives a very inadequate degree of attention, simply because there is not time.

Again—Patristics, a branch of theological study becoming daily more important in proportion as appeal is made to the primitive views of doctrine and practice, as the standard of Catholic unity and purity, are almost wholly neglected, unless a cursory attention to the literary history of the Church, in the hasty prosecution of a course of Ecclesiastical History, can be considered as Patristical study.

Homiletics, too, as an art, so much and so successfully studied in some of the European theological institutions, has no distinct place assigned to it in the present course. The day in each week devoted to the Professor of Pastoral Theology and Pulpit Eloquence, is indeed capable of appropriation to the *study*; but, on the other hand, we have it in evidence that it is fully needed, and occupied, for the practice of composition.

Apart from these evident defects in the present course of study in the Seminary, (defects, your Committee is persuaded, arising solely from the inadequacy of the time to which the course is limited,) there is to recommend the prolongation of the term of study, the very powerful consideration, that the present position of the Church demands a progressive elevation of the standard of requirements and attainments in her Ministry. The rapid growth of the Church, is no doubt assignable, under GOD's blessing, in large part, to the fact, that her Ministry generally enjoy a comparatively high reputation for sound and thorough scholarship. We live in a community sufficiently intelligent to appreciate the importance of that qualification for the sacred ministry. Its intelligence and refinement are most rapidly on the increase. If we would retain the hold our Communion has gained, we must increase the standard of Ministerial qualifications, at least proportionably. A course of study that may have been sufficient for the needs of the Church some years ago, can hardly be deemed so now. Now is it to be supposed, that a standard that might at present be considered amply elevated would suffice many years to keep our Ministry in its high rank of comparative pre-eminence? Other denominations, in their Theological Schools, are accommodating themselves to these increasing demands of the times; we must adopt measures of the same kind, or we shall lose our place, and be unfaithful to the trust committed to us in the Providence of GOD.

For these, and other scarce less weighty reasons, which it would be long to urge, your Committee are unanimously of opinion that the course of study in the Seminary ought to be prolonged to four years.

Nevertheless, on inquiry and conference with the Faculty, they find reason to doubt whether such prolongation would effect the desired end, unless the General Convention should first see fit to increase the term of Candidateship for Holy Orders, to the same extent. The present experience of the Faculty is, that the facilities of procuring Orders, with an abbreviated term of Candidateship, render young men unwilling to prosecute the entire Seminary course, even in its existing brevity and incompleteness; and in fact, a large number of students, either by entering in the second year's studies, or by retiring before the close of the course, do shorten their stay in the Seminary to less than three years. This being so, little hope can be entertained of securing the prosecution of a four years' course, unless the term of Candidateship should be so prolonged, as to hold out no encouragement to students to seek admission to Holy Orders before its close.

Your Committee, therefore, as a step preparatory to such an enlargement of the course of study in the Seminary, as in their judgment the state of the Church demands, recommend to the Board the adoption of the following resolution:

Resolved, That this Board respectfully communicate to the General Convention of the Protestant Episcopal Church in the United States, its belief, that in order effectually to carry out the ends of the Church, in establishing this Seminary, an alteration in the term of Candidateship for Holy Orders, from three to four years, is expedient.

All which is respectfully submitted.

By order of the Committee,
(Signed) W. R. WHITTINGHAM.

Whereupon:—

Resolved, That the resolution recommended in the above report, be adopted by this Board, and that it be forthwith transmitted, together with the report, to the General Convention.

A true copy from the proceedings.

EDWARD Y. HIGBEE, *Secretary.*

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